SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Fear Not.

BY LOUISE S. DORR.

"BE strong, for I am with thee,"
Fear not, I am thy God;
Yea, step by step, though thorny,
Thy path with thee I've trod.
Fear not though angry billows
Around thee, raging, flow,
The floods shall not o'erflow thee
When through them thou must go.

In all thy soul's affliction
I was afflicted, too;
Mine Angel's presence saved thee,
And gave thee strength anew.
And so I was thy Saviour,
Nor shortened is mine arm,
Whatever ills assail thee,
My child, feel no alarm.

Mine angel campeth round thee,
My horsemen wait to aid;
My ministering spirits
Are near, be not afraid.
Put off thy fears; 'tis Jesus
Thou seest passing by;
He stills the waves, and—hear him!
"Be not afraid. 'Tis I."

Be not dismayed; have courage;
Thy weakness strength shall be;
My grace is all-sufficient,
My fainting child, for thee.
Put on new strength, believing
All things in Christ are thine;
Because I gave him freely,
All his beloved are mine.

Then praise the Lord with gladness,
His hand and holy arm,
Which got for him the victory,
Shall keep his child from harm.
Yes, praise him with the psaltery,
And laud him with the voice;
For blessings, past and present,
And yet to come, rejoice!

The Assembly.

THE Assembly idea is growing. It is gaining ground among thoughtful men, who see that young men and women cannot be made to sit with children in Sunday-school, sing their songs, hear the speeches addressed to them, and be regarded as "little children," without having their interest in the Church and in Bible study weakened. The gradation recognized in the secular schools must be more fully recognized in the school of the Church. We must have our "high school" and "college" for the young people. We call it the ASSEMBLY.

Not Too Late.

IT is not too late to order a copy of the most ingenious device our Agents have published, namely, the "Pocket Geography of the Berean Lessons for 1883," bound up with "a pocket note-book and calendar" for the year. The little book is a gem. Sent free to pastors and superintendents.

Explain the Hymn.

GOOD hymns are full of truth. We sing them for the sake of the truth they contain. We should make that truth our own by devoutly singing it. Our motto should be: "Not sound, but sense and spirit." Sound may help to interpret sense and to communicate spirit, but without these sound is of no value whatever.

Explain the hymns you sing in Sunday-school.

Read them over slowly and impressively. Show what every verse means. Give the Scripture texts that prove it. Illustrate it. Insist upon thoughtfulness and reverence in singing it.

There is a great deal of power in clear explanation before singing.

The Church Lyceum.

Two important steps have been recently taken in connection with the Church Lyceum movement, to which the attention of our readers is called.

The first is the publication by Phillips & Hunt and Walden & Stowe of a new book on the "Lyceum" by the Rev. T. B. Neeley, of the Philadelphia Conference. This is an admirable little manual, giving the history and development of this educational phase of our modern Church life. It contains a world of information and of wise advice. Every pastor and every superintendent should at once order a copy.

The other advance movement is the appointment of the Rev. J. B. YOUNG of the Central Pennsylvania Conference, as Corresponding Secretary of the Church Lyceum, under the direction of the Sunday-School Board of the Church. Mr. YOUNG, whose post-office address will be 805 Broadway, New York, will be glad to answer questions and give advice in reference to the Church Lyceum, its plan of organization, courses of reading and study, etc.

Will not our Sunday-school workers give especial attention to this matter; enter into correspondence with Mr. YOUNG; organize Lyceums, and save our young people from a dissipating, worldly society, a demoralizing literature, and the curse of week-day idleness?

For Ten Cents.

TEN cents will secure by mail a copy of Chautauqua Text-Book No. 39, on "The Sunday-School Normal Class," setting forth in detail the definition of a normal class, the forms of normal work, plans for normal self-improvement, a list of normal-class exercises, twelve "normal *praxes*," a course of normal study, and two chapters of answers to questions on the work and the way out of difficulty. This little volume also contains a full account of "The Chautauqua Idea," a description of "Chautauqua," an explanation of its departments—the C. A. N. D.; the C. T. R.; the C. S. L.; the C. L. S. C.; the C. Y. F. R. U.; the C. M. I.; the C. S. T.; and the C. C. M. This little volume also gives the dates of the Chautauqua Meetings, periodicals, calendar, Commencement Day programme, post-office address of the Chautauqua officers, and the "terms" of the annual meetings. Verily it is a volume of *multum in parvo*. Address Phillips & Hunt, New York; Walden & Stowe, Cincinnati, inclosing *ten cents*.

A Dedication in Canton, O.

IN December the editor of the SUNDAY-SCHOOL JOURNAL dedicated the new Sunday-School Hall of the First Methodist Episcopal Church in Canton, Ohio.

This building is an architectural embodiment of the most advanced Sunday-school ideas of the age. Like the famous Akron Hall, of which it is a close imitation, it expresses in lines and colors both utility and beauty; and in its provision of numerous class-rooms converging in an open hall, it realizes the twofold purpose of "separateness" and "togetherness," (as the English call it,) which features are so necessary to the best work of the Sunday-school. There are in the Canton room some minor improvements upon that at Akron; although the Akron architect deserves all the credit which the visitor to the Canton school may hereafter award the architect of the later structure.

The frescoing of the new hall is admirable. It is a perpetual Bible lesson. The execution is equal to the conception.

The Church of which this Hall is a part will be completed within the year. It is of stone, an elegant building, tower already finished and bell hung. It will cost about $135,000, all of which amount has been already subscribed.

As LEWIS MILLER has indissolubly connected his name with the Akron Church, so are the names of CORNELIUS AULTMAN and JACOB MILLER worthily associated with the Canton enterprise. When the call for money was made on the Sunday of dedication the congregation was informed that "for every dollar subscribed this morning Mr. AULTMAN and Mr. MILLER will each add a dollar." The $9,500 raised that morning by the people, thus really counted $28,500 toward the Church. These two gentlemen have given at least $50,000 each for the erection of this magnificent building.

With such princes to lead the way, and with liberal, appreciative, and true-hearted people to follow, Methodists every-where have reason to be proud of the Canton Church.

The Rev. D. C. OSBORN, the pastor, has our cordial congratulations upon the campaign he is conducting, and upon the support of such able generals.

It may be said that "these men are able to do this liberal thing." Certainly they are, and the fact to which we call attention is, that being able *they do it*.

Give Them God's Truth.

WELL, good friend, if you cannot get your pupils to talk to you, do you talk to them.

If you cannot "draw them out," fill them up. Give them God's truth—plain and strong, unmixed and direct. Tell them what he says. Tell them what he means. Tell it over and over till they

know it. God's truth is the main thing you have to deal with. If you get a good deal of that into your pupils' thought you are doing good work. Keep at it in an honest way and trust in God.

Hell.

THIS is hell: To be shut out of heaven by one's own choice, having no taste for it, and having lost this taste by choice of sin.

This is hell: To know the glory and beauty of perfect love, but not to enjoy it for one's self—because of self.

This is hell: To think of souls—royal souls, our own beloved, who have delighted in God, and who have gone to abide in his presence forever—to think of them, and feel that by self and sensuality and sin against light one has forever forfeited a right to their companionship.

This is hell: To look upward for light and to find darkness; to call for help and receive—silence; to long for mercy, and feel the hot breath of wrath from the darkness and silence of outraged Holiness and Grace.

From the loneliness and unlovingness and bereavement and darkness and silence and wrath of hell—GOOD LORD DELIVER US!

Who is Responsible?

A LADY writes as follows:

"I have had a class of boys for two years. I find such woful ignorance among them as to the main facts of Bible History! I think I have tried to impress the historic points of the lesson as well as send home its spiritual meaning, but I seem to have failed. Last Sunday, in answer to the question as to the number of years Christ lived, I received the guessing responses: 'Forty-five?' 'eighty?' And another spoke of the 'Israelites following Christ forty years through the wilderness.' And one being asked what was the passover, decided that it was 'one of the plagues.'"

Who is responsible for such mistakes? Let us answer at once: Mother, father, pastor, Sunday-school teacher, Sunday-school superintendent.

Let us unite to do more work and more thorough work.

The Backbone.

AN honest purpose which has become settled, and the expression of which is steady and continued, is, after all, the most powerful factor in the teaching of religious truth. Such purpose is always present. It lies at the basis of every thing the teacher says and does. It is the firm backbone of his whole influence. It holds every thing else up. It shines in his eyes. The facial nerves obey it. His gestures get their movement from it. His tones are modulated by it. The silent torrent of unconscious influence that pours forth from him in waves that strike although invisible, is supplied by this central force of honest and persistent purpose.

The teacher who teaches by personal character may not know much, may lack all graces of rhetoric, may lack the illuminative and enchanting gift of illustration, may lack address and personal attractiveness, may be slow of speech and awkward in bearing—but his plain talk catches glow and power from the reality out of which it comes, and people heed what he says, careless or forgetful of the manner, because so profoundly impressed with the truth that is in him, and that comes in its own truthful, forceful way out of him.

The main thing in teaching is personal character. Let us remember this in choosing our teachers.

The Sunday-School Prayer-Meeting.

APPOINT it, but guard it well. See that its manager is a wise man. See that those who take public part in its prayers are equally wise. Encourage brevity. Avoid "cant" as you would a deadly *malaria*. Pack its minutes full of Scripture and of sacred hymns. Don't be too anxious about manifest results. Trust in God's Spirit. Commit your pupils to his gracious care. Leave them with him. Let the time spent be sanctified by thought, sincerity, reverence, wisdom, and faith.

The Teacher's Opportunity.

YOU have a splendid opportunity. You are helping to shape souls for eternity. You can work easily now, since the material in your hand is so soft and plastic. Watch that potter molding his clay, patting, curving, hollowing, elongating, skillfully shaping till his work is done. He works when his clay is soft, and surrenders himself to his work. Youth is the yielding material in your hand. You can mold it now. Ten years from this date you might not be able to do it. Realize your opportunity. It is magnificent, for you do not shape a pitcher, a jug, a plate, but a soul.

A Good Chance.

THE REV. J. B. ATCHISON, of Michigan, recently deceased, was a specialist in the line of Sunday-school music.

At the expense of over four hundred dollars he collected a very large library of Sunday-school music and singing books. The library contains some of the oldest and most valuable works in this department. The entire library may be purchased for one hundred dollars. Address H. Hitchcock, Esq., 111 Jefferson Avenue, Detroit, Mich.

C. L. S. C.

These cabalistic letters stand for the "Chautauqua Literary and Scientific Circle," a sort of every-day college for every body every-where. It solves scores of problems about taking care of our young people, about increasing the power of home, about promoting the higher education, about giving pastors a firm hold on the young people and on the young converts.

An enterprising New England pastor writes:

"Since the Framingham Assembly I have organized a C. L. S. C. here on my charge, which is in vigorous and successful operation. Our circle is composed mostly of mill boys and girls, and it would do you good to see how earnest and enthusiastic they are in the matter. The success of the work hinges wholly on the circle. These factory girls will come to me sometimes and say, 'O this geology is so dull; these unpronounceable names—how can I ever keep up my interest in this subject?' But as soon as they get into the circle, and hear the subject talked up in a familiar way, they are all alert and full of eager and enthusiastic attention, and are presently looking the brightest kind of interrogation points at me. In order to hold the attention of this class of persons the leader must needs grasp the subject, and then reproduce it in a graphic, simple, living form, and by a rapid running fire of questions fasten his points as he goes on.

"All this shows the wisdom of the circle; how indispensable it is in order to the success of this enterprise. Certain persons of strong minds and of indomitable purpose, as you stated at Framingham, may pursue the course successfully without the circle, but the mass of those whom we desire to reach will not do it. One of my methods is to set one of the members to asking the questions in the *Chautauquan*, while I supplement them with others, and amplify the points, and reproduce the whole subject as we go on. What an intellectual ferment this enterprise is awakening over the country! Well may it be said that no university in the country is stimulating so much intellectual activity.

"And then what an excellent occasion is afforded by this circle for the pastors to approach, come in contact, and get acquainted with their young folks, and so as to inspire them and influence them in favor of all high and holy things. You cannot put too much emphasis on the wisdom and necessity of the circle. I should add that one of our number draws large maps of the country under discussion, and every point referred to is traced out and located on the map—an invaluable arrangement."

A Banner Class.

From Big Rapids, Michigan, by the post, comes to our address a charming picture, a photograph, of seven charming girls sitting in a little boat, which seems to be resting quietly on a peaceful bay. One of the little misses holds a large and elegant banner, on which we read these words: "Banner class for best attendance."

The superintendent of the Sunday-school to which these misses belong reports that these little voyagers are members of a class which, in the Methodist Episcopal Sunday-School of Big Rapids, Michigan, shows the best attendance for three months.

The names of these lovely children are Bessie Keith, Maudie Gray, Alice M'Chesney, Ethel Calkins, Flora Sellinger, Alice Sine, Iva Rushart.

The teacher of the banner class is Miss S. Decker. May the class prove a blessing to their school, their teacher, their superintendent, their pastor, and many more people wherever they move in life!

The Mission Steamer.

Some time since Rev. V. C. Hart, superintendent of our mission in Central China, made several earnest appeals in our Church papers, for a steam yacht, which he said "would enable twenty men to do the work of thirty." He appealed for it as a special gift, knowing it must be done without interfering with the regular missionary contributions.

The appeal was indorsed by Rev. W. A. Spencer and by Bishop Wiley, who had been on the ground, and by Dr. C. H. Fowler, our missionary secretary, and several others. The matter was presented to Rock River Conference and a committee reported most favorably, and it was resolved:

"That our Central China mission is one of the most important and promising in the whole mission field. That it is situated in the midst of a vast network of water-courses embracing the Poyang and numerous other lakes, the Yangtse River and its tributaries, the Grand Canal and a multitude of smaller ones. That within reaching distance from Kiukiang—our central station—are from sixty to seventy millions of human beings whose prejudices have been removed so that evangelistic work is now possible and loudly called for throughout these masses, who exceed in numbers the entire population of the United States. That a steam yacht properly fitted to convey our missionaries upon evangelistic tours up and down these water-courses is imperatively needed, as it will greatly facilitate preaching the Gospel to the teeming millions crowded into the towns and cities along the shores.

"That we believe this to be a grand opportunity for stimulating an increased interest in missions among the Sunday-school scholars of our Church. Other denominations have furnished mission ships solely by the gifts of their Sunday-school scholars. In one instance the sum of $28,000 was furnished for the purchase of the "Morning Star," and the result has shown a most profitable reflex influence upon the children who gave it. Their prayers followed their gifts, and they eagerly watched for tidings of the noble little ship, as she coursed about in her grand evangelistic work among the islands of the

Pacific. When she was wrecked they quickly responded with sufficient means to build another. Doubtless this interest awakened in the hearts of these children, who have now grown to be men and women, is a principal reason why the missionary contributions of that church so largely excel our own, both in total and pro rata.

"We recommend that the members of this conference pledge themselves to present this matter to the Sunday-schools of their respective charges to take a collection and forward the same to Brother W. E. BLACKSTONE, at Oak Park, Cook County, Ill."

Bishop WILEY was made trustee of the fund, and a certificate for each donor of ten cents or over has been prepared bearing his autograph signature.

The sum of $5,000 is needed. About $1,350 has been raised. The yacht has been contracted and is now being built in England, and the first payment of about $1,260 has been made. The remainder *will soon be needed.* Will the Sunday-school scholars of our Church furnish it?

Collection cards and tracts supplying further information will be furnished on application to the treasurer, WILLIAM E. BLACKSTONE. Forward your collections to him at *Oak Park, Cook County, Ill.*, and state the number of certificates needed, which he will return.

An excellent map of China will be ready in a few months, which will be given to all subscribers of *one dollar* or over. Brother BLACKSTONE has given much time, labor, and expense to this effort in the hope that it will be of immense benefit to the future missionary spirit of our Church.

Please let him hear from your school.

Gems from an Ohio Convention.

AT the Raikes Centennial, in London, in 1880, there were present representatives of fourteen different nationalities, and it was shown that 14,000,000 pupils were enrolled for instruction.—*Rev. B. W. Childlaw.*

As in every flock there must be a black sheep, it is unnecessary for me to state that I am that member. Mr. Nichols usually brings wit to these meetings. Mr. Childlaw adds age and wisdom, and I am here to give *color* to the convention. There has been great progress among my own race. . . . I have visited our schools in the North, South, East, and West, and have every-where seen progress. We use every help employed by our white brethren. We establish normal schools and Sunday-school institutes. . . . The word of God will prove our sufficient remedy for the evils of vice and infidelity.—*Rev. B. W. Arnett.*

It is said that any man can take an army into the field, but it requires a wondrous general to bring one out of the field.—*Rev. A. Le Roy.*

The fathers doubtless excelled us in familiarity with the words of the Book, but I do not believe there was ever so general and systematic a study of it as now.—*Rev. W. N. Brodback.*

One Bible school at least within the reach of every soul.

One Bible lesson at least should be thoroughly learned every week.

One Church service at least should be attended every Lord's day by every child and adult.

One nourishing convention, at least, within the reach of every teacher, every year.—*Printed Report.*

I do not have the confidence in the value and permanency of early impressions that so many have. On the contrary, I have attached more importance to the value of Bible instruction to those who have passed the age of fifteen.—*Dr. H. C. Houston.*

Every body who works in the Sunday-school should go for every body who does not attend the school. . . . A postal card may be a means of grace.—*A. B. M'Connell.*

Ohio will grandly support this cause in future years. A State so prominent as ours in the political counsels of the nation—the State of Harrison, Wade, Hayes, Giddings, and Garfield—must not fall behind in the Sunday-school army.—*Rev. C. N. Pond.*

The best governing power in a Bible school is the divine presence felt by all.

Stand by your own Church; but they who do nothing for any thing beyond are apt to do little for their own.

The Sunday-school should aid in recruiting the congregation at each morning service.

It is not giving that makes us poor, but bad management and waste.

But not all are living who were honored by the Presidency of the Ohio Sunday-School Union. One of the early presidents (Prof. Mitchell) fell at his post of duty, as an officer in defense of the flag of our country in the early days of the rebellion. Do you remember his last words? Nearing the end, he sent for two favorite officers under him to meet at his bedside. He knew they, at that time, were not friendly; so, estranged from each other, they would not speak. They came and stood, one on one side of his bed, the other on the opposite side. General Mitchell cast his eyes at one, then at the other. All were as solemn as death. Said General Mitchell, "Gentlemen, I observe you do not speak. It gives me pain. Brethren, I ask you, in the presence of death, to shake hands, and love one another." They did not wait a moment, but each handed the other his hand across the dying bed of Professor Mitchell, and this warm hearted hand-shaking over the bed of their dying general so united them that they were never again separated in their affections for each other. At the end of this scene, the last on this earth witnessed by the third president of the Ohio Sunday-School Union, Prof. Mitchell said, "Thank God!" and departed for heaven.—*L. H. Sargent.*

The Church and the World.

THE Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way leads into 'the second death,'
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying, in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold—
Were held in the place of prayer;
And maidens bewitching as syrens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammeled by Gospel or laws,
To beguile and amuse and win from the world
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked in ungodly show;
While millions and millions of precious souls
Rushed on in darkness to woe.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgment, fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant, and gay, and fast;
Who will show how people may live as they list,
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to heaven,
And leave the rest behind?"

So she called for pleasing and gay divines,
Gifted, and great, and learned,
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, and food, and clothes,
Why need it trouble you?

"And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of mercies will care for them,
Let charity begin at home.

"Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.

"My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
Her mission treasuries beggarly plead,
And Jesus' commands were in vain;
While half of the millions for whom he died
Had never heard his name.

And they of the Church and they of the World
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down to her ease and said,
"I am rich and in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast;"
And the sly World heard her, and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame;

And a voice came down through the hush of heaven,
From Him who sat on the throne:
"I know thy works and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
Once, expectant Bride of a heavenly Groom,
Now, the harlot of the World!

"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas, I must 'spew thee out,'
And 'blot' thy name from its place.

"But the faithful few, who my promise have kept,
With the 'lukewarm' shall not perish;
'My Church'—a true Church, the Churches within—
I'll chasten, rebuke, and cherish.
From hades I'll ransom, and these who live
I'll keep from the great 'temptation;'
My Body, my Bride, I'll present to myself,
In the morn of the 'FIRST RESURRECTION.'"

The poorest school is not too poor to do something for missions.

Jesus as an Inquisitive Boy.

BY MRS. V. C. PHOEBUS.

DID it ever occur to you that in the one glimpse we get of the boyhood of Jesus he is engaged in that most boy-like occupation, *asking questions?* Many persons have concluded these questions to be a merely Socratic method of leading the doctors to accept his views; but what warrant have we for thinking of them as other than the inquisitive questions of a boy seeking for information? Surely there was a time when his human nature was learning, for we are distinctly told that he "increased in wisdom" as well as in "stature."

He who was perfect man must surely have been perfect baby, perfect child, perfect youth, etc. Can we think of perfect babyhood with an "unchild-like shade upon the brow," such as Mrs. Browning fancies rested there?

Was he not rather, as an old English poet says, a "blessed, *silly* babe," with vacant stare and aimless tossings of hand and feet? then—but every mother's heart can picture the beautiful and rapid transitions—the "baby smiles," "the love-like cooings in the yellow air," "the short, quick joys of leaping babyhood," the block-building in the carpenter's shop, the merry romps among the Nazarene hills; then, the thoughtful moods, interspersed among the sportive hours, the mental questionings, the desire to know, and the beautiful, teachable spirit.

Among all his sayings, none is dearer to the heart of Christendom than this: "Of such is the kingdom of heaven." In what does this essential virtue of childhood consist? In its weakness? In its ignorance? Nay, but in its *teachableness.* A child who has become *vain, conceited,* who thinks he knows more than his heaven-appointed guides, stands for the type of *unchildlike* childhood.

Surely he, our example, visiting the temple when but twelve years old, was no such child. He was rather a child-like boy, in whom was already beginning a mental struggle involving questions beyond his years; what more natural than that he should thus seek a suitable opportunity for their solution? These doctors were his nation's teachers, he asked them questions because he wished to know; he "heard" attentively and doubtless treasured their answers, for who, in all that nation, better fitted to answer than these who made a daily study of God's word? Not yet, nor for many years after, did he astonish them by his teachings: their astonishment now grew only from his thoughtful answers to their questions, and the strong, though boyish, understanding revealed both by his questions and his answers.

Let us then take this one scene of Jesus as a scholar in the temple for a Sunday-school model. Since Jesus both questioned and answered, let us encourage *our* scholars to ask questions, feeling sure that such a questioning class will be no inattentive class.

But since they are merely human questioners, we

shall need to guard against errors in the questions they may propose, such as:

1. Merely trivial or discursive questions. The first, the trivial, are easily answered by the remark, "We haven't time to discuss such themes;" if a question, really valuable in itself, is calculated to draw the attention entirely away from the subject of the lesson, don't entertain it, but answer, "Ask me that some other time," etc.

2. Perplexing questions, or questions *designed* to perplex. Those who came to him, asking, "Whose image and superscription is this?" had already taken counsel "how they might entangle him in his talk." In the senior classes of our Sunday-schools a teacher may be beset with similarly entangling questions. Jesus could not be entangled, but how shall a human teacher proceed? Of course, as there are different degrees of enlightenment, a question which might entangle one may have no meshes for another; then let each one proceed according to his light; answer if he sees a really clear solution; hesitate not to say "I don't know," if the state of the case requires it. Such a course will win the confidence of the thoughtful members of his class.

3. Questions asked in order to display superior knowledge and attainments. These questions require tact in the teacher, but since this self-conceit is most usually the result of half knowledge, there are times when it might be well to lead the questioner on till he begins to trip and then good-naturedly show him how little he knows after all.

Whatever motive may prompt a questioning child, let the teacher feel sure that in his answer he must not feed him with mere words. Let me illustrate from a secular school. A little girl, listening to the recitations of an older class in astronomy, was greatly surprised to hear them taught that the path made by the earth around the sun is not a circular one; while one of the pupils was drawing upon the blackboard an ellipse that should represent this path, the watching child jumped to the conclusion that she now understood the reason of the changes in seasons; nearest the sun, thought she, makes summer; furthest away makes winter. Subsequently she questioned the teacher and learned that we are really nearest the sun in winter and *vice versa*. "but," added the teacher, "the difference in seasons is caused by the inclination of the earth's axis toward the plane of the ecliptic." The child, asking bread, had received a stone, and, worst of all, she valued her stone, she thought it bread, and *the hunger pain was appeased*, that is, she fancied she knew, she became wise in her own conceit, and upon that point the teachable spirit left her.

A Missionary Era.

Such is this. We are told by good authority that there are 90 general Missionary Societies where there were only 9 or 10 eighty years ago. Their income is $8,000,000, against about a quarter of a million eighty years since. The army of missionary workers numbers 45,000 in 20,000 places, where, at the beginning of the century, there were less than 700 ordained missionaries and a few native assistants. There are 9,316 schools with 450,000 scholars in about half of the missions; 857,332 communicants and 1,813,596 adherents are reported in about two fifths of the missions, probably three and a half million in all. Multiplying Bible Societies have been distributing 160,000,000 copies of the word of life in 250 languages since 1804, when there were but 5,000,000 in the whole world.

The Uses of Sickness.

This is not a common topic, either for thought or speech. It seems more natural to talk of the use of health and strength and vigor. We speak of the use of faculties, capacities, power; but not of the use of weakness, disorder, imbecility. We are prone to think that there can be no use in the lack or loss of these things. To ask what is the use of sickness seems like asking what is the use of a hindrance, the use, indeed, of uselessness. It would, however, be a most melancholy and disheartening conclusion to reach, that there was no use in sickness. It would seriously darken the great problem of human life in the world. Think of the vast amount of it there is in the world at any given moment,—the enormous aggregate of sickness in all stages and degrees, from a faint sense of disorder, to the anguish and agony which make men long for death. Among the facts of this world which no serious thinker can overlook, is this: that there is not a street in which there are not some struggling under the burden of sickness, not a house to which the struggle does not come sooner or later.

Can it be that such a fact has no meaning? Is it conceivable that there can be so much time passing away in the lives of millions of sufferers, which, as far as they are concerned, can be turned to no profitable service? Vast spaces, as it were, of bare, hot desert sand, where no green leaf can shoot, and no fragrant flower can bloom? This must be incredible to any man who believes that there is a Father in heaven whose eyes are ever upon his children, and of whom we read that "He doth not afflict willingly, nor grieve the children of men."

There is no more pertinent and rational question which a man can ask in his sickness than this: "How came I into this condition?" The answer, if honestly searched out, may be, "I have not kept the forces of my life in active flow, and they have rusted. I have had leisure for getting into moods and moodiness, to notice and exaggerate every symptom, and now my nerves are shaken, if not shattered." But the cause may be exactly opposite. It may be found in over-work, whether bodily or mental. I know that here we touch on great difficulties which each man must try to settle for himself—difficulties as to what is the highest power he can put forth constantly and without painful and dangerous strain; as to the point at which work be-

comes worry and fret. It is easier to give suggestions as to taking work gently than to practice them. But still the fact remains, that retribution stands darkly behind the over-worker; and when sickness comes, it will be well not to tax Providence with it, but to remember that it is a fair penalty on improvidence.

A second use of sickness is to learn that we are no exception to the frailty of our race. Robust and long-continued health has its snares. It often tends to engender confidence in one's own skill and prudence; a spirit which forgets God, and frequently a lack of sympathy with others. Health is in danger of being hard-hearted and intolerant of sickness in others. It is something to learn that sooner or later we, too, have to submit to the common lot.

The great human world is like a mighty tree, which is always flourishing and always in decay. Never for two moments together has it the same leaves upon it; always are some in their tender green, always are some in the full wealth and glory of their leafing, and always are some slipping from their hold and falling to the ground, and all come down at length. Thus each leaf learns its frailty in turn, and so it is with man. Little by little the lesson is borne in upon him that he, too, is amenable to all the forms of frailty and decay. And the chariot of sickness seems to wheel a man nearer to the presence of death, and to familiarize him with the fact that for him as for others is no discharge in this warfare. To be laid aside for a season from active labor, and not to learn this, is to leave the chamber with one of its most serious instructions unheeded.

Another use of an illness is to teach us that we are not indispensable to the life and work of the world.

The tree is a world which is independent of all its leaves. They are useful for a time even to the tree itself, but it lives when they are fluttering far away in the wind, or rotting for the next year's mold. So it is with man and his place in this world's life. So many seem indispensable: the father to his children, the pastor to his people, the statesman to his country; but the day comes when they and the world have to be taught that they are needed no more. When sickness comes, and one is withdrawn even for a season from his usual sphere of work, it is a salutary admonition to him that the world still goes on, and will go on.

A still further use of illness may be, and ought to be, to help us to revise our views of life. A true life requires a great deal of serious reflection, and yet men are often too busy to think. They get into a rush of work, as if they had fallen into the rapids of Niagara, and hurry on, unresting and unthinking, until they plunge down the steep cataract of death. They have taken no pains to form a just estimate of the meaning and the possibilities of life. They often live without plan altogether, or their plan is narrow and poor, and it will never be revised and altered unless they are laid aside and compelled to think, to say, What is my life? What good has it done to me, to others, to God? If I should recover, is it not time that I should frame a new plan of life—a larger, a higher, a purer, a more unselfish one; a plan which will find some room for God and Christ; a plan which will commend itself to me when I come to die?

Ah! he has learned the highest lesson which any affliction can teach who, in the days of his suffering, has prepared for that world where the inhabitant shall no more say, I am sick.

A Question in Church Propriety.

We raise a question, without positively answering it. What is the propriety as to bowing the head for prayer on entering church a little late, the congregation being at the moment engaged, say, in singing or in listening to Scripture read from the pulpit? Ought one to separate himself temporarily from fellowship in the exercise then proceeding with the congregation in general, by engaging in prayer apart? Or would it be truer propriety for the late comer to enter at once into whatever service of worship he may find on entering to be employing the congregation? We think at least that it is not certain to be most proper for you to bow the head in obvious insulation from the exercises going on every-where around you.

Of course it is best not to be late at church. Absolute promptness and punctuality in attendance solve the problem by destroying the problem. For if you are duly present at the very beginning of the service, there is, of course, no question left for you to decide about separating yourself or not from the general fellowship of public religion in which the congregation are engaged. Manifestly, too, it is highly proper that you, with all your fellow-worshipers, should spend a moment or two in silent, secret prayer before the public service begins. That we all agree. But suppose yourself a few moments late. Ought you not then to have done your secret preliminary praying, as well as you could, on the way, prepared, on entering the house, immediately to join yourself to the congregation, whatever the exercise in which they are then employed?

The present writer remembers how he was impressed with the spectacle of persons coming tardily into worship at the chapels of the Evangelical Church in Paris, and keeping, at their seats, when reached, in the midst of the assembly, a standing posture for a moment or two before sitting down, evidently for the purpose of silent prayer. It was a matter of local and national custom. One could soon accommodate himself to it. But the first effect was certainly not good on the unaccustomed observer. It looked like segregation where there should be congregation. Let our readers think of this, they may know how they ought to behave themselves in the Church of God. We wish, by the way, it were our custom generally in this country to pause a reverent moment or two in silence and prayer after the benediction. Even those who come late are but too apt to seem anxious to get away early!

The Quarterly Review.

THE only apology I have for offering any thing upon this hackneyed, but not exhausted, subject, is that there is still room for improvement in this feature of Sunday-school work. I think it is not going too far to say that the Quarterly Review, in most cases, is unsatisfactory to all concerned. The only way it is made to "go," in a majority of schools, is by allowing the school, scholars and teachers, to read from the helps, or to have the reviewer do all the reviewing himself. This certainly is not the purpose of the review.

What, then, is the object of the Sunday-school quarterly review? Whatever else it has for an object, one certainly is to test the school upon their recollection of the Topics and Golden Texts of the quarter just finished. Back of this testing is the purpose of impressing Scriptural truths upon the minds of the scholars and teachers. It is not claimed that this is the only object of the review; it is not the only object. But how can this much at least be accomplished. How can the entire school be trained to commit to memory all the Topics and Golden Texts of the quarter?

Various ways have been devised, some ingenious and some less ingenious. There is but one way, however, for the average youth and adult to commit to memory, and that is the old-fashioned way of repetition, the way we learn the multiplication table. Repetition, review, and reiteration until an indelible imprint is stamped upon the mind, is the process to be employed. The laws of association are not to be disregarded, but, with all their feeble help, there must be the drudgery of repetition, amounting almost to cramming.

And this repetition and review should be done without the lesson helps. Let the memory be put upon its mettle, obliging it to act, and to act to its utmost, and in this way reliance upon the memory will be cultivated, and the faculty of memory strengthened and developed while the lessons will be memorized. It can be done in no other way. Of course, this is not pleasant, but it is profitable. "It is work against inclination that tells." No one enjoys committing to memory, because of the drudgery it involves; but is there any other way to accomplish the purpose of the review?

Let all the Topics and Golden Texts of the quarter be reviewed every Sunday as part of the Sunday review. Let it be distinctly understood that the teachers as well as the scholars will be called upon to give these topics and texts from memory. To this there must be some modification, because there are teachers in nearly every school who have not been trained while young to commit to memory, and who find it utterly impossible to do so now. Why should not teachers commit to memory what the scholars are requested to commit? And if teachers are allowed to use the JOURNAL in teaching and answering questions, why may not the scholars do the same? If scholars are permitted to read the topics and texts and answers, what is the review but a waste of time so far forth as a test of recollection is concerned?

My opinion is that the cause of so much laxity in Sunday-school work is to be found in the want of preparation on the part of the teacher.

There is absolutely no use in reprimanding scholars for omitting to do what the teachers habitually neglect. The teacher may try by precept to show the importance of committing these texts to memory, but so long as his argument is not strong enough to affect his own conduct, it is utterly worthless to change that of his pupils.

But if teachers are required to do this will it not keep many of them away from the school altogether? Ay, there's the rub. Probably it would, and probably it would be just as well if it did. Certainly some of us ought not to be teachers, and most all of us might be better teachers.

Again, suppose the teachers should prepare in the way suggested, would the scholars do any better? Certainly. Boys and girls don't learn much by precept; they learn chiefly by example. What they do, they do chiefly because they have seen their elders do it, not because the elders have enjoined it. Precept is good, but it is so cheap, because so plenty, that young people mistrust its value.

A TEACHER.

In Memoriam.

BY MARY R. D. DINGWALL.

Lost, a thought that out of the distance,
Came to me one day, at a time
When my hands were so full of other work
That I failed to set it in rhyme.
A beautiful thought, and so helpful,
My heart grew earnest and warm;
And glad as the face of nature that smiles
In the sunlight after a storm.

In a day my task was completed,
And I turned at the eventide
To welcome the joy of the morning,
But my thought had failed to abide;
The guest that had stirred every impulse,
To noble endeavor and grand,
That heaven sent thought, I kept waiting
Till it died of neglect at my hand.

I have asked and sought for it daily,
But my asking and seeking is vain,
And I know that in all the hereafter,
I may never find it again.
So, because my lost thought was most precious,
And to warn me another time
I have placed like the lines on a headstone,
This bit of memorial rhyme.

A FAITHFUL brother in a Fairfield, Conn., church, recently prayed for the absent members "who were prostrate on beds of sickness and wellness."

Quietly Wait.

QUIETLY wait. If blessings sought
Are numbered with what Christ hath bought,
If found within the boundary line
Of real good, they shall be thine.
Though suns may rise, and suns may set,
The Lord cannot his word forget.

Quietly wait; thou mayest not know
All that he will in love bestow;
With grasp of mind, and faith so small,
Thou couldst not comprehend it all.
But trust as little children do,
And thou shalt find each promise true.

Quietly wait in earnest prayer,
For sloth may not thy waiting share;
O'ercome with sleep, thou mayest not see,
Though Jesus should transfigured be.
Then wake and watch, and glory bright
Shall break with more than morning's light.

Quietly wait; let no unrest
Or cloud of doubt disturb thy breast;
Wait till the Spirit's power is given,
Descending to thy soul from heaven.
Waiting and watching, this our plea,
Jesus this fullness promised me.

Quietly wait; nor think misspent
The hours to faithful waiting lent;
While we are watching through the night,
Our God moves on, the God of light.
Hark! Shouts of victory begin,
And scattered are the hosts of sin!

Opening and Closing Services for First Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Exalt ye the Lord our God, and worship at his footstool; for the Lord our God is holy.

SCHOOL. We will go into his tabernacles; we will worship at his footstool.

SUPT. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.

SCHOOL. My tongue shall speak of thy word; and I will delight myself in thy commandments.

SUPT. There is none that doeth good, no, not one; for all have sinned and come short of the glory of God.

SCHOOL. The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe.

ALL. There is none other name under heaven given among men whereby we must be saved.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. The Lord hath showed thee what is good; acquaint now thyself with him and be at peace; receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

SCHOOL. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation?

SUPT. The holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus.

ALL. Let us therefore fear, lest a promise being left us of entering into his rest any of us should seem to come short of it.

III. DISMISSION.

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* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A.D. 30.] LESSON IX. PERSECUTIONS RENEWED. [March 4.

Acts 5. 17-32. [*Commit to memory verses 27-29.*]

17 Then the high-priest rose up, and all they that were with him, (which is the sect of the Sad'ducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Is'ra-el, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, The men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high-priest asked them,

28 Saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Je-ru'sa-lem with your doctrine, and intend to bring this man's blood upon us.

29 Then Pe'ter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Is'ra-el, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

General Statement.

Two results followed God's judgment upon Ananias and Sapphira: the standard of purity was raised in the Church, so that no man dared to unite with it from selfish motives; and at the same time there was an increase of power over the world, as men realized that the Gospel was under a divine protection. The twelve apostles were held in honor, and multitudes thronged around them to listen to their words, and to receive their healing influence. Such throngs gathered day by day in Solomon's Porch, that the rulers again became uneasy and alarmed. A brief consultation was held by the leaders; the apostles were suddenly seized, and thrust into the common prison of the city for the night, until action should be taken on the morrow. But that night, while rulers and guards were both asleep, there was a rustle of wings over the prison, noiselessly the iron doors swung open, the chains fell off, and the apostles walked forth free. At daybreak their voice was heard once more in the temple proclaiming the words of eternal life. The council of the Jews met in their hall; the officers were sent for their prisoners, but returned in terror, declaring that while they found the doors shut and the keepers on guard, within they saw no man. A strange terror, a deep consciousness began to grow in the minds of the rulers that they were fighting against God's plan, and they feared what the result might be, yet would not confess themselves guilty of their Redeemer's blood, and seek his mercy. Suddenly appears in their presence a man just from Solomon's Porch, bringing news that the men who but yesterday were committed to prison are there preaching to the people. The captain of the temple and his guards surround the place, and arrest the twelve, but in no rough manner, for they are warned by the ominous looks of the people that the persecution is unpopular. The apostles are now in a body before the council of the Jewish people. Again the high-priest, Annas, sternly rebukes them for their conduct in proclaiming the forbidden name, and with white lips declares, "Ye intend to bring this man's blood upon us!" Boldly Peter answers for his brethren that they are but the messengers of the God of Israel, who has raised his Son from the dead as Prince and Saviour, and that they dare not withhold the message of their King. The enraged council are ready to order them to death, but calmer counsels prevail; the apostles are beaten, but not slain, and bear the pain and shame with joy, glad to bear testimony for their Master.

Explanatory and Practical Notes.

Verse 17. The high-priest. Probably Annas, (as in Lesson VI.,) who was regarded by the Jews as the true high-priest, though his son-in-law Caiaphas held the office. **Rose up.** An expression meaning that they were aroused to action by the prominence which the new gospel was obtaining, and the power which it was exerting. **All they that were with him.** Not all the Sanhedrin or supreme council, but those leaders who were in sympathy and affiliation with the high-priest. **Sect of the Sadducees.** The smaller in number of the two Jewish sects, but more largely represented in the office-holding class than the Pharisees. They were rationalists, denying the resurrection and the future life, and hence were offended at the preaching of the apostles. **Indignation.** Angry both at the fact of the apostles preaching after they had forbidden them; and at the doctrine which they preached. (1) *The boasted liberality of skeptics is a myth. None are more bigoted than unbelievers.*

18. Laid their hands. Seized them roughly, by their police. **On the apostles.** Probably all the twelve were this time arrested. **In the common prison.** In the public jail of the city, in company with the lowest and vilest criminals; and, according to Oriental usage, left to starve unless supplied by their friends with food. (2) *But souls may be free while bodies are chained.*

19. The angel. Rather, as in Revised Version, "an angel." It is evidently related as a supernatural event, though some writers suppose that it was through the agency of a friend among the guard. If God could work one miracle, why not another? (3) *God's angels are ever at work in behalf of his people.* **Opened the prison doors.** (4) *Lock and walls are no barrier in the way of God's purposes.* **Brought them forth.** The purpose of the miracle was to arrest attention, and to quicken the conscience of the rulers, by making them see that they were fighting against God. And the miracle was not without its effect in the milder treatment of the apostles.

20. Go, stand and speak. The angel opens the prison and bids the disciples preach, but does not preach himself. It is the divine plan that men, and not angels, shall call their fellow-men to repentance. (5) *We have a privilege higher than belongs to the angels of God.* **In the temple.** The post of duty, the place where they had been arrested, and the very center of the opposition to the Gospel. **All the words of this life.** "Life" here means not the present nor the future life, but the spiritual life, the new life in Christ, which was the theme of apostolic preaching.

21. They entered into the temple. The place was probably Solomon's Porch, on the east side of the court of the Gentiles. Ver. 12. **Early in the morning.** Rev. Ver. "about daybreak." They went at once, as soon as released, and were there in time for the morning sacrifice, at sunrise. On account of the heat of the

climate in Palestine work begins with the first light, in the cool of the morning, and the hot noon time is taken for rest. **High-priest came.** For the purpose of holding the trial of the apostles, in the hall Gazith, the session-room of the Sanhedrin, in the courts of Israel and of the Priests, in the temple. **They that were with him.** His immediate friends and partisans, who had called the meeting of the entire council. **The council ...and all the senate.** The two words mean about the same, the repetition being for the sake of emphasis. **Sent to the prison.** Where they had committed them on the day before, and supposed them now to be.

22, 23. When the officers came. The civil officers of the Sanhedrin, who were to execute its orders. **The prison... shut.** The heavenly visitant had not only opened the doors, but closed them again, and so quietly that the escape of twelve men had been unnoticed. **Keepers standing without.** In the East the guards stand outside the entrance to the jail. **No man within.** They may have been the only prisoners, or the words may mean "no man of those whom we were seeking."

24. Captain of the temple. The chief of the Levite police in the temple quarter. **Chief priests.** The leaders of the priestly order, whether from rank or force of character. **Doubted of them.** "Were much perplexed concerning them," Rev. Ver. They could not understand the events nor their cause: and perhaps a fear and awe of the supernatural arose in their minds. **Whereunto this would grow.** They feared the results that might come to pass, in the strengthening of the Gospel, and the loss of their own influence. (6) *God's ways are ever a marvel to men.*

25, 26. Then came one. From Solomon's Porch into the Hall Gazith, within the area of the temple. **Standing in the temple.** "Near at hand, in this very building." **Teaching the people.** Showing thereby no intention of obeying the orders of the council. **Brought them without violence.** The apostles making no resistance, and the officers being careful not to treat them roughly. **Feared the people.** The people were friendly to the apostles, on account of their character, their good works, and the interest of their teachings. The persecution was entirely instigated and maintained by the rulers. **Lest ...stoned.** Stoning was the expression of the popular abhorrence, especially against acts of treason or blasphemy. It was appointed in the law as a method of execution, because it was the act, not of an official, but of the people in a body.

27, 28. Set them before the council. This was the second appearance of Peter and John, but the first of the other apostles. **High-priest asked.** It was the office of the high-priest to examine prisoners. **Did not we straitly command you.** Rev. Ver., "We straitly charged you." *Straitly* means "strictly." We would rather expect the first question to be "How did you escape?" but indignation at their disobedience and their teaching of Christ was uppermost in the feelings of the priest and the rulers. **In this name.** In all their wrath they carefully avoid mentioning the name of Jesus. **Filled Jerusalem.** Not that all the people had become believers, but the fame of the Gospel had filled the city. **Your doctrine.** Rather, as in Rev. Ver., "Your teaching." **This man's blood upon us.** "You intend to hold us up before the people as answerable for the blood of Jesus." Yet, a few months before they had said, "His blood be on us!" Matt. 27. 25. (7) *Sin looks very different before the crime and after it.*

29, 30. Peter and the other apostles. Peter as the leader answering for the rest. **We ought.** (8) *O, the weight of that word "ought!"* No stronger impulse than duty can control action. **Obey God rather than men.** The logic of the speech is: 1.) We ought to obey God; 2.) God has raised up Jesus, and, 3.) Made us witnesses of the fact; 4.) We cannot, therefore, refuse to bear testimony. **Hanged on a tree.** The word signifies "wood," referring to the cross, and it is noticeably one used by Peter, both in his discourses and his epistles. 1 Pet. 2. 24.

31. God exalted. Jesus, lifted up from a cross to a kingdom. **With his right hand.** This may read, as in margin of Rev. Ver., "at his right hand," the place of honor and power. **To be a Prince.** The word strictly means "chief, or leader, one who leads the way." (9) *Where Jesus leads we may follow.* **To give repentance.** Repentance comes through the Spirit which is given as the effect of Jesus' appearance. **Forgiveness.** Which is made possible through the shedding of Jesus' blood.

32. We are his witnesses. It was to testify to the "Christhood" of Jesus, to the facts of his resurrection, and to the truth of the Gospel, that the apostles were appointed. **Of these things.** Literally, "these sayings," that is, "these things which we have just spoken." **Holy Ghost.** The Spirit of God, writing his testimony of the hearts of disciples. **Given to them that obey him.** A promise implied that if the council themselves will obey the voice of the Spirit they will have the same assurance as that enjoyed by the apostles.

HOME READINGS.

M. Persecution renewed. Acts 5. 17–32.
Tu. Persecutions expected. 2 Tim. 3. 1–12.
W. Enduring persecution. 1 Pet. 4. 12–19.
Th. Persecution a blessing. Matt. 5. 3–16.
F. The affliction light. 2 Cor. 4. 6–18.
S. Patience in trouble. Psa. 37. 1–11.
S. Deliverance from trouble. Psa. 34. 1–16.

GOLDEN TEXT.

We ought to obey God rather than men. Acts 5. 29.

LESSON HYMN. S, 7.

Hymnal, No. 643.

Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Saviour died to win thee:
Child of heaven, shouldst thou repine?

TIME.—A. D. 30.

PLACE.—Jerusalem.

CONNECTING LINK.—Many miracles wrought by the apostles. Acts 5. 12–16.

DOCTRINAL SUGGESTION—The royalty of Christ.

Monthly Missionary Meeting.—Topic: The Work of the Spirit in Missions. Zech. 4. 6. Missions in South America.

QUESTIONS FOR SENIOR STUDENTS.

1. Before the Council, v. 26–32.
What was the manner of the re-arrest?
State the charges made against the prisoners.
What authority did Peter recognize?
What crime did he charge upon the council?
What office and work did he claim for the risen Christ?
What proof of his assertion did Peter offer?
How may the witness of the Holy Spirit be obtained?

2. In the Temple, v. 19–25.
How were the imprisoned apostles delivered?
What other instances of deliverance through angelic aid have we?
What command was laid upon the apostles?
How was their obedience manifested?
Why was the council called together again?
What strange news perplexed them?

3. In the prison, v. 17, 18.
Who joined the high-priest in this persecution?
What attempt was made to silence the apostles?
What had Jesus foretold should befall them? Luke 21. 12.

Practical Teachings.

Where do we learn—

That deliverance from danger is not deliverance from duty?

That divine truth in weak hands is able to overthrow the mighty?

That God witnesses for those who witness for him?

That only the highest duty claims the preference of our service?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. In the Prison, v. 17, 18.
Who were put in the prison?
Did they deserve to go there?
What is said in 1 Pet. 4. 16?
Who put the apostles in prison?
What made them angry at the apostles?

2. In the Temple, v. 19–25.
How did the apostles get out of prison?
Did the keepers know of their escape? v. 23.
How did this fulfill Psa. 34. 7?
What three commands did the angel give?
What did the apostles do?
What took place in the council?
What were the feelings of the rulers?

3. Before the Council, v. 26–32.
Who were brought before the council, and how?
Why were they brought so carefully?
What did the high-priest say to them?
To what "name" did he refer?
What did Peter answer in the GOLDEN TEXT?
How did he proclaim Jesus to them?
What did he say that Jesus will give?

Teachings of the Lesson.

Where in this lesson do we find—1. How God takes care of his people? 2. Whom we ought to obey? 3. What Christ gives to men?

QUESTIONS FOR YOUNGER SCHOLARS.

Why were the chief priests angry at the apostles? **Because of their great works.**
How did they try to stop them? **By putting them in prison.**
Did God help them? **He sent his angels to set them free.**
What command did the angels give? **To go and preach in the temple.**
What were they to preach? **Eternal life through faith in Christ.**
What astonished the judges? **That the apostles would dare to disobey them.**
Who again arrested them? **The captains and officers.**
Did they harm them? **No; for fear of the people.**
What question did the high-priest ask? **"Did we not forbid you to preach about Jesus?"**
What was their reply? [Repeat GOLDEN TEXT.]
What did the chief priests fear? **That the people would accuse them of killing Jesus.**
What do we learn from these things? **The power of God.**
What else? **The weakness of his enemies.**
Of what may we be sure? **That God will take care of his friends.**
How should that encourage us? **To stand up for Jesus.**

Words with Little People.

The Holy Spirit is given—To them that obey God. To them who declare what he has done for them. To them who stand up for Jesus when others are silent. To them who deny self that they may please Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. Where were the apostles put by the rulers? **In the common prison.**

2. How were they set free? **By an angel.**

3. What did they then do? **They preached in the temple.**

4. Before whom were they again brought? **Before the council.**

5. What was their testimony concerning Jesus before the council? **That he was Prince and Saviour.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

How God Helps his People in Persecution.

I. BY ANGELIC MINISTRY.
The angel of the Lord by night. v. 19.
"The angel of the Lord....round about." Psa. 34. 7.

II. BY DELIVERANCE.
Opened....doors, and brought them forth. v. 19.
"Doors were opened....bands were loosed." Acts 16. 26.

III. BY DIRECTION IN DUTY.
Go, stand and speak....words of this life. v. 20.
"What I tell you....speak ye in light." Matt. 10. 27.

IV. BY FEARS OF ENEMIES.
They doubted....whereunto this would grow. v. 24.
"No wisdom nor understanding....against the Lord." Prov. 21. 30.

V. BY THE RESPECT OF THE PEOPLE.
They feared the people, lest....stoned. v. 26.
"The common people heard him gladly." Mark 12. 37.

VI. BY IMPARTING COURAGE.
We ought to obey God rather than men. v. 29.
"What the Lord saith....that will I speak." 1 Kings 22. 14.

VII. BY THE TESTIMONY OF THE SPIRIT.
The Holy Ghost, whom God hath given. v. 32.
"Power....the Holy Ghost....upon you." Acts 1. 8.

ADDITIONAL PRACTICAL LESSONS.

1. Those who work for the cause of Christ must expect to meet with opposition and endure persecution. v. 17, 18.

2. Persecution generally comes from the rulers in religious matters, rather than from the secular powers. v. 17, 18.

3. The common prison may become a palace when one enters it for Christ's sake. v. 18.

4. God always aids his people in trial, sometimes by imparting strength, and sometimes by giving deliverance. v. 19.

5. Persecution should not cause God's workers to cease their testimony, but should make it more pronounced and bold. v. 20, 21.

6. God's persecuted saints often have all the greater power with men because of their trials. v. 26.

7. God's will is to be wrought even when persecution lies in the path. v. 29.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

IN turning over the pages of a magazine published for boys one is sure to find two or three pictures of a highly sensational and attractive type. I use the word *sensational* in no ill sense. I merely mean that the pictures are of a nature to draw attention and excite in the beholder the desire to know how the persons therein delineated got into the condition in which we see them, and, perhaps yet more, how they ever get out again. Here is a shipwrecked crew, tossing in a small boat on the rough waves; a hunter, struggling in deadly conflict with a savage beast; a fugitive, hotly pursued by the enemy; and others of a similarly exciting nature. And the young reader hastens to find out all about the ship-

wreck—how the hunter got into that dangerous position—and whether the fugitive escaped in safety.

Now there are no less than three pictures in the verses for to-day's lesson, the same persons being drawn over again in each, only the drawing is with the pen of the writer instead of the pencil of the draughtsman. And they are pictures which ought to be full of interest to the youthful mind.

The first picture presents to us *twelve men fast shut up in prison;* the second shows us *these very prisoners in full liberty*, surrounded by crowds who listen to their teaching; the third displays *the men who had regained their freedom once more in the hands of their enemies.* Now, the questions which arise at once are: *first*, how did these men get thrown into prison? *secondly*, how did they manage to escape? and *thirdly*, how was it that, having succeeded in escaping, they actually fell again into the hands of those who had imprisoned them?

We have the answer to these questions given in the narrative, and summarized shortly in the *Golden Text.* "*We ought to obey God rather than man.*" Obedience to God brought the twelve into prison; obedience to God caused their deliverance; obedience to God made them once more prisoners.

Obedience to God brought the twelve into prison. Peter and John had been commanded "not to speak at all nor teach in the name of Jesus." This was contrary to the instructions of Him who had said: "As my Father hath sent me, even so send I you." They had to choose whether God or man should be obeyed, and they chose the former. So multitudes were healed, and multitudes were "added to the Lord." And upon themselves came this penalty—the prison. But they were ready to meet it. It was not a thing unexpected. Jesus had told it them before. Luke 21. 12. The soldier knows perfectly well, when he goes out to battle, that he must certainly meet with hardship, probably with suffering, and perhaps death. His obedience to his captain will lead him straight into all these. So with the followers of Christ. They cannot obey him and yet live at ease. It is not every soldier who has the post of danger, but each one must be ready to take it, nor must any be surprised to find himself there. When the boy who seeks to follow Christ finds himself the butt of his companions' ridicule, and it may be of something worse—when the youth who refuses to do a dishonest trick finds himself out of employment—when any one who labors zealously for Christ discovers that he is misrepresented and slandered—he must not be surprised. These are some of the consequences of *obedience to God.*

Obedience to God caused the deliverance of the twelve. The prison was "shut with all safety, and the keepers standing without before the doors." There seemed no way of escape. But what will the general do who sees his soldiers in suffering and danger? Will he not come to their relief? Is he not bound in honor to do so if it is in his power? And so the Lord's honor is bound up with the deliverance and vindication of his servants. He will "show himself strong in behalf of those whose heart is perfect with him." 2 Chron. 16. 9. So an angel is sent to open the prison doors, and the apostles go forth in perfect freedom. And just so, when God's time is come, he can and does deliver his servants now. No man who follows Christ is really the loser for it. Deliverance and vindication are some of the consequences of *obedience to God.*

Obedience to God made the twelve once more prisoners. The apostles were not delivered that they might go home comfortably and live in peace. Had they done so they would probably have been molested no more. Or had they chosen to leave Jerusalem, no doubt they might have succeeded in escaping. But this would have been contrary to their orders. And for their encouragement the Lord's command was repeated to them by the angel. They were delivered that they might continue to bear witness for him. And now they were again seized and placed at the bar of the council, where they gave their unalterable reason for all they had done:

"*We ought to obey God rather than man.*"

With their witness to Christ before the council, as the one "exalted to be a Prince and a Saviour," our passage concludes, leaving the story, as it appears, unended. It is perhaps, however, a better conclusion than if we read on to the end of the chapter. For the history of obedience to God is not ended on this earth. The antagonism between God and the world, between God's commands and the world's will, goes on through the whole of life. The apostles are delivered indeed, but allowed to suffer after that. Deliverance and suffering go on to the end. But taking their stand on the salvation wrought by Christ, their Prince and Saviour, his witnesses must be bold to suffer for him until they are called to be with him where he is.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the connection between this lesson and the last. ... Explain *high-priest; Sadducees; common prison; angel of the Lord; early in the morning; council and senate; captain of the temple*, etc., etc....Show the gradual progress in these appearances before the rulers: 1.) In the apostles' testimony: 2.) In the severity of their trials....Show the spirit of the persecutors: 1.) Unbelief, (Sadducees were skeptics;) 2.) Hate; 3.) Cruelty; 4.) Fear; 5.) Consciousness of guilt....The spirit of the persecuted Church: 1.) Patience; 2.) Testimony; 3.) Conscientiousness; 4.) Courage; 5.) Faith....Show how God helps his people in persecution. (See Analytical and Biblical Outline.)....Find in the Bible similar deliverances of God's people from danger....General teachings concerning persecution. (See Additional Practical Lessons.)....Our duty: 1.) "Go, stand, and speak," v. 20; 2.) "We ought to obey God," v. 29; 3.) "We are his witnesses," ver. 32....ILLUSTRATIONS. *Courage.* It was said over John Knox's coffin by the regent of Scotland, "There lies one who never feared the face of man!"....*Duty to God*, v. 29. Socrates' answer to his judges, "I honor you, O judges, but I honor God more!"....*Faithfulness.* Said Anacharsis

to his enemies, "You may break the bones of Anacharsis, but you cannot break his will!"

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 17: Prose, 4405. Ver. 19: Poetical, 119; Prose, 136, 11191. Ver. 20: Prose, 9135. Ver. 24: Prose, 7132. Ver. 28: Prose, 7133. Ver. 29: Prose, 2297, 10178. Ver. 31: Prose, 7143. Ver. 32. Prose, 2052, 2054.... FREEMAN'S HAND-BOOK. Ver. 17. The Sadducees, 695. Ver. 17: The Sanhedrin, 718. Ver. 26: The "captain," 787.

Primary and Intermediate.

BY M. V. M.

INTRODUCTORY. When we see an engine at work we know there is power somewhere, though it may be out of sight. So the people saw the wonderful acts of the apostles, and felt sure that God must be doing these things, and the Church grew very fast. Tell how the apostles lived, and what they did.

LESSON THOUGHT. *God Greater than All.* To be taught: Why the apostles were persecuted. How God showed himself to be on their side. How they showed their faith in him.

1. Show what persecution is. A little boy who had been taught to pray went to a large school. At night he knelt by his bed in the long dormitory where the boys slept to pray. The boys laughed, called him names, threw things at him, and tried in every way to keep him from speaking to God. This was *persecution.* Show that they persecuted him because his act reproved them. It was so with the priests and rulers. If the apostles were right, they were very wrong, for they had killed the Jesus, who these men said was the Son of God!

2. Teach that the prison could not hide the apostles from God. He can enter the darkest prison as he can the darkest heart. He wanted these men to be about his work, and he took them from the prison, and put them in his temple to speak about him. Show that God thinks about us when we are in the darkest places. Print on the board "Words of Life," and give the angel's command, "Go, speak." He did not say, "Speak the words of this book, of this Church," but "of this life." Show an empty purse. Can I give money to a beggar from this purse? No, because there is none in it. So we cannot give this life unless we have it. Show that it is the life of Jesus, and to be had by all who ask for it.

3. Tell of the surprise of the priests when they heard that the apostles were preaching again, and the conversation that followed. Teach that God is over all, and that the apostles really believed this, for they said they must obey him. Where do we find his laws? Compare this world's rulers with God, showing how every thing of this world dies, while God never changes. Make plain the truth that God is a real Being to be obeyed and loved more than even father and mother. Show that his laws are wise and good, and lead to life. To follow this world's laws may lead away from God, and to sin and death.

Lesson Word-Pictures.

Night around the old prison! Dingy, dirty place, the moon is trying to drape its ugliness with its silver veil. There are keepers before the door. Now and then they listen. All quiet within! Then they sink back into their careless slumber. Are the moonbeams trying to enter the doorway and brighten the gloomy prison? There is certainly a Light at the door, and it mysteriously swings back. O Angel of the Lord, O Light for God's people in every dark place, awake the Lord's anointed in the prison-house! One is stirring. "Is it the moonlight I see streaming through that slit in the wall?" does he ask. "Is it this that awakens me?" He looks, and is startled to see that shining messenger from the divine presence! One by one they rise, and softly as shadows they steal out into liberty.

Morning around the old prison! It is the sharp, searching sunlight that falls and reveals the ugliness of the place. The keepers lounge before the gloomy door. "All quiet within!" still is the report. Officers now come from the Sanhedrin that has arranged an early reception for the prisoners. "We have bagged our game and now we will pluck it," is the Sanhedrin's complacent purpose. The bag is there, that dirty prison, but the game has flown! The Sanhedrin is perplexed and alarmed. A messenger comes and hurriedly tells the council that the prisoners are "standing in the temple and teaching the people!" Plucky, loyal souls, out of prison but into their work again! They are hurried before the Sanhedrin. It is envy, hate, bigotry on one side; it is the courage of the Holy Ghost on the other. But will the apostles still disobey? We listen. And then we catch those memorable words giving a war-cry and a banner to every forlorn hope daring to open the attack on an entrenched wrong: "We ought to obey God rather than men."

Blackboard.

BY J. B. PHIPPS, ESQ.

This diagram illustrates the suffering of the apostles for the sake of Christ. Their path of duty was made the path of persecution. It led to the prison door. If the blackboard is large enough write the Golden Text over the top. The words suffering and persecution may be red, the other words in blue or yellow; the stone wall in brown, and the prison door in white outline.

THE APOSTLES HAVE I
OBEYED GOD
RATHER THAN MAN.

GOD'S LOVE
TAKES CARE OF
HIS APOSTLES. | YOU.
Though cast down, never forsaken.

A. D. 35.] LESSON X. THE SEVEN CHOSEN. [March 11.

Acts 6. 1-15. {*Commit to memory verses* 6-8.]

A CAUSE OF TROUBLE

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Gre'cians against the He'brews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Ste'phen, a man full of faith and of the Holy Ghost, and Phil'ip, and Proch'o-rus, and Ni-ca'nor, and Ti'mon, and Par'me-nas, and Nic'o-las a proselyte of An'ti-och:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Je-ru'sa-lem greatly; and a great company of the priests were obedient to the faith.

8 And Ste'phen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Lib'er-tines, and Cy-re'ni-ans, and Al-ex-an'dri-ans, and of them of Ci-li'ci-a and of A'si-a, disputing with Ste'phen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnessses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

General Statement.

A period of rest from persecution is given to the Church in Jerusalem, and its growth begins to develop within itself latent elements of danger, in the voluntary communism, the abundant provision for the poor, and the varied elements in its membership. There is heard the muttering of discontent in the rivalry of the Hebrews, or Palestinian Jews, and the Hellenists, or Jews of foreign ancestry, and there is danger that the Church may be rent into opposing sects instead of going forth to conquer the world. But the gathering storm is averted by the prudence and self-sacrifice of the apostles, who harmonize all the elements by giving to all a share in the government of the Church. Among the seven appointed to the new order of deacons, there is one most prominent, Stephen, whose greatness causes even the apostles to sink out of notice. To him it was given, first of all, to catch a glimpse of the Gospel for all the world, Gentiles as well as Jews, and to preach salvation for all mankind. He sees the Christianity of the future, not a mere sect of the Jews, but a great world-religion, binding into one all races, and uniting the kingdoms of the world under the throne of Christ. His bold enunciation of the truth stirs up strife, and awakens the dormant spirit of persecution. The adversaries who cannot answer his words, nor resist the divine Spirit which dwells within him, seize him and drag him before the council. The elders of Israel in their hall hear the charge of blasphemy against the law and the temple, and then look upon the face of the accused man, which they behold lighted up with the power of grace within, and with the glory already beaming around the first martyr of the Church.

Explanatory and Practical Notes.

Verse 1. In those days. An indefinite term, which may refer to several years. **Was multiplied.** Rev. Ver., "was multiplying:" by a constant growth. **A murmuring.** Not an open quarrel or complaint, but its foreshadowing in whispered discontent. (1) *Small fault-findings, if not checked, soon grow into great strifes.* **Grecians.** Frequently called *Hellenists*, Jews belonging to "the dispersion," or descendants of Jewish families in foreign lands, who had lost the Hebrew tongue, spoke Greek as their native language, and, though true Israelites, were less narrow than the **Hebrews**, who were Palestinian by birth, clung to the Hebrew, (though they spoke only its Aramaic dialect,) and were extremists in their hatred of all foreign customs. Between these two classes there was a constant rivalry. **Widows.** In the East, a very desolate class, since they were entirely dependent upon the relatives of the deceased husband, and often suffering extreme poverty. **Were neglected.** Those who distributed the bounty, being Hebrews, might not learn readily of cases of need in the other class. **Daily ministration.** Greek "diaconia," or *deaconship*. There was probably a daily distribution of food to such as applied for it, and the cases were not carefully examined. (2) *How much of trouble comes to the Church from its secular relations!* (3) *Since there was selfishness and clannishness even in the pentecostal Church, let us not look for the perfect Church on earth, but wait for it in heaven.*

2. Then the twelve. They were wise in preventing evil by meeting the complaint in the spirit of conciliation. **Called the multitude.** A public meeting was held, where all had the right of attendance; but it is not necessary to suppose that all, or even a majority, were present. **It is not reason.** "It is not fit," (Rev. Ver.) **Leave the word of God.** Cease from the preaching of the Gospel. **Serve tables.** Attend to the details of business; which in the East is mostly done sitting at a table. (4) *The spiritual work of the Church is far more important than its secular concerns.*

3. Brethren. Though apostles, they did not disdain to regard all the disciples of Christ as their brothers and equals. **Look ye out.** Their method of selection is suggestive, but not authoritative, to us, for it is not given as a command. The body of the disciples chose the officers, but the apostles confirmed the appointment, and inducted the appointees; so that both laity and clergy were united in the action. **Seven men.** Seven was a well-known number to the Hebrews, and would naturally suggest itself. Perhaps one was chosen to act on each day of the week. **Honest report.** Not only men of upright character, but of spotless reputation; men in whom all would have confidence. **Full of the Holy Ghost.** Men of spiritual endowments, and with a rich personal experience. **Wisdom.** Intellectual capacity and business ability. (5) *Note here the three elements in the character of an official member:* 1.) *Uprightness;* 2.) *Spirituality;* 3.) *Executive ability.* **Whom we may appoint.** As the funds had been given to the apostles, it was necessary that they should have a voice in appointing the stewards.

4. We will give ourselves to. Rev. Ver., "We will continue steadfastly in." **Prayer.** Both the public worship of the Church and the private communion with God which gives it all its power. **Ministry of the word.** Literally, "the *deaconship* of the word," as in verse 2. While the seven were to serve in one form of deaconship or ministry, the twelve were to serve in another. (6) *Sacred and secular is all one in God's work.*

5. Pleased. The spirit shown by the apostles healed the growing tendency to separation. **They chose.** These men are generally called *deacons*, but the name is not applied to them here or elsewhere in this book. They are spoken of as "the seven." Acts 21. 8. All have Greek names, but it is not certain that all belonged to the Grecian or Hellenistic section of the Jews. Only the two first-named are mentioned in the after history. **Stephen.** From the manner in which his name is presented, he would appear to have been a leader, and his character is indicated both in the brief clause **full of faith and of the Holy Ghost.** He was perhaps, next to his successor, Paul, the greatest man in the early Christian Church, the first to catch the thought of salvation for the Gentiles, as Gentiles, and the first in the noble army of martyrs. His only re-

maining discourse, delivered without preparation and before enemies, is a model of compactness of plan and of power, and not without good reason is it the most fully reported of any address in the New Testament, save the Sermon on the Mount. **Philip.** A few events of his history are given in the next chapter. Driven out of Jerusalem, he preached in Samaria and along the sea-coast, until he settled at Cesarea, where, long afterward his former persecutor, Saul, met him as Paul the apostle. **Nicolas, the proselyte.** The proselytes were people who had abandoned the worship of idols and adopted the Jewish faith. Those who simply accepted the Scriptures without becoming Jews were called "proselytes of the Gate," that is, outside the door of the temple; while those who had received circumcision were called "proselytes of righteousness." To this class Nicolas belonged. He was the first person not of the race of Abraham admitted to the Christian Church. **Antioch.** A Syrian city near the north-eastern corner of the Mediterranean Sea.

6. Set before the apostles. For their approval. **When they had prayed.** For divine direction in the choice and for a blessing upon the men chosen. (7) *All work should be sanctified by prayer.* **Laid their hands on them.** A ceremony here mentioned for the first time in the Christian history, though suggested by the Old Testament. It was a symbol of the endowment of one with the power possessed by another by a divine influence.

7. Word of God increased. By the rapid growth in the number of disciples; as a result of the healing of dissensions, a more thorough administration and oversight, a better division of labor, and a general spirit of work for Christ. **Disciples** here means believers in Jesus simply, not all of whom possessed a living personal experience of salvation, or an enlarged view of the Gospel. **Company of the priests.** Various causes may be given for the adhesion of the priests to the Gospel: 1.) There was a standing antagonism between the priests and the scribes, and as the latter were opposed to the Gospel, the former would be all the more favorable. 2.) The priests were very numerous, were poorly supported, many were in deep poverty, and oppressed by their rulers, the chief priests, and would gladly welcome a change. 3.) The preaching of Stephen might have presented what Paul afterward taught—the passing away of the ritual and the institution of something better.

8. Stephen. Peter sinks to the background, and Stephen comes to the front. He was a Grecian Jew, holding broad views, and proclaimed the truth in a new light, as may be seen from the charges preferred against him. No doubt he struck the key-note of Gentile salvation, as may be ascertained by close study of his speech and its purpose. (See next chapter.) **Full of faith.** "Grace" [Rev. Ver.] is the better rendering. **Power.** The divine influence accompanying his ministry. **Wonders and miracles.** Though appointed for a secular work in the Church, he at once began to preach, and the same results attended his labors as those of the apostles.

9. Synagogue. The place where the Jews met for reading of the word and worship, but not for sacrifices. There were more than three hundred synagogues in Jerusalem; Jews of each nationality and of every shade of views holding services apart. **Libertines.** "Freedmen." Jews whose ancestors had been slaves, taken in war, and afterward set free. They came mainly from Rome. **Cyrenians.** Jews from Northern Africa. **Cilicia.** The land of the young Saul of Tarsus, who in this synagogue doubtless met Stephen. **Asia.** Not the continent, but Proconsular Asia, embracing the three provinces of Mysia, Lydia, and Caria, on the western end of Asia Minor.

10, 11. Not able to resist. He showed the truth by the Scriptures, and with such arguments and earnestness that his antagonists were silenced. **The Spirit.** Here, not natural ability, but the divine influence accompanying his words. **Suborned men.** Hired men to give false or perverted testimony. **Blasphemous words.** Words intended to pervert men from the worship of God and obedience to the law. **Against Moses.** Against the laws of Moses. (8) *Persecution is ever the resort of those who have no arguments.*

12. Stirred up the people. Thus far the opposition had come from the rulers; now, as the Gospel for the Gentiles begins to appear in the teaching, all the pride and hatred of the Jews toward other nations make them the enemies of the new truth. **Elders and the scribes.** The rulers and the masses joined hands in common cause against the Gospel. **Came upon him.** Suddenly, while in the act of teaching. **Brought him to the council.** Without formal arrest, or delay for investigation, he was dragged before the Sanhedrin in their session in the temple.

13, 14. False witnesses. False in their spirit, and distorting his words, but not telling absolute falsehoods. **This holy place.** The temple. **Destroy this place.** He had undoubtedly repeated Christ's prediction of the destruction of the temple and the city, and may have declared that the Gospel was not an institution dependent upon holy places. **Change the customs.** Perhaps a perversion of a statement that Christ had made an end of the law and the minute regulations of the scribes.

15. All that sat. As they sat in a double semicircle, with the accused man in the center. **Saw his face.** This is Paul's reminiscence of what Saul saw: a memory of a face that was ever in his mind. **The face of an angel.** Lit up with a strange beauty, a joy of the heart within shining upon the countenance. (9) *Oftener than many suppose, the inner character looks out of the face, and stamps its impress on the personal appearance.*

HOME READINGS.

M. The seven chosen. Acts 6. 1–15.
Tu. Bishops and deacons. 1 Tim. 3. 1–13.
W. Diversities of gifts. 1 Cor. 12. 1–13.
Th. The building of character. Eph. 4. 1–16.
F. The use of endowments. Matt. 25. 14–30.
S. Stephen's address. Acts 7. 1–16.
S. Stephen's rebuke. Acts 7. 44–53.

GOLDEN TEXT.

Seven men of honest report, full of the Holy Ghost and wisdom. Acts 6. 3.

LESSON HYMN. S. M.

Hymnal, No. 574.

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill,—
O may it all my powers engage,
To do my Master's will.

TIME.—A. D. 35. There is some reason for supposing that this lesson embraces a period of two years, from 35 to 37 A. D.

PLACE.—Jerusalem.

CONNECTING LINKS.—1. The advice of Gamaliel. Acts 5. 33–39. 2. The release of the apostles. Acts 5. 40–42.

DOCTRINAL SUGGESTION—The organization of the Church.

QUESTIONS FOR SENIOR STUDENTS.

1. The Seven, v. 1–7.
Who are meant by the "Grecians?"
What grievance had they?
What excuse did the apostles urge?
What new arrangements did they propose for the churches and what for themselves?
What action was taken by the church?
What qualifications did the seven deacons possess? [See GOLDEN TEXT.]
How were they ordained?
What success followed this action?

2. Stephen, v. 8–15.
Wherein lay the reason of Stephen's success?
With what opposition did he meet?
What baffled his opponents?
To what artifice did they resort?
What false charge did they make?
When had a similar charge been made against Jesus?
How did Stephen receive the accusation?

Practical Teachings.

What will result from undertaking too many duties?

What should be the characteristics of those who fill the offices of the church?

What is a resistless argument against false accusation?

Where do we learn that systematic, earnest effort for Jesus blesses the church?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Seven, v. 1–7.

What trouble arose in the Church?
Who were these two classes of people?
What was the cause of the trouble?
What was this daily ministration?
How was the murmuring stopped?
What spirit did the apostles show?
Who chose the seven men?
What were they chosen for?
What is said of these men in the GOLDEN TEXT?
What was done with these men?
What was the result to the Church?

2. Stephen, v. 8–15.

Who was Stephen, and what was his character?
What did he do?
How was Luke 21. 15 fulfilled in him?
What did his enemies say against him?
What did they do, and for what purpose?
What four charges did they bring against him?
How did this fulfill Matt. 10. 17?
What had Jesus said in Matt. 24. 2, and John 4. 21?
How was this a false witness against Stephen?
How did Stephen's face look?
How did this show the truth of 2 Cor. 3. 18?

Teachings of the Lesson.

Where does this lesson show—1. How to prevent quarrels? 2. How to work for Christ? 3. How Christ's glory is shown by his disciples?

QUESTIONS FOR YOUNGER SCHOLARS.

Did God prosper the work of the apostles? **The number of believers grew daily.**

What complaint was now made? **That some of the poor were neglected.**

What is meant by "the ministration?" **The giving out of money and food**

What did the apostles do? **Called a meeting of the believers**

For what purpose? **To choose men to do this work.**

How many were chosen? **Seven, among whom was Stephen.**

What did the apostles do? **They laid hands upon them in prayer.**

What wonderful thing happened? **Many of the priests were converted.**

Why were Stephen's works especially blessed? **Because he was full of faith and the Holy Ghost.**

Who disputed with Stephen? **Learned Jews.**

What provoked their anger? **That Stephen was wiser than they.**

What did they do with him? **Brought him before the council.**

Whom did they bribe to accuse him? **Bad men, who were liars.**

What did they expect? **That Stephen would be afraid.**

What did they see? **His face, like that of an angel.**

Words with Little People.

Christ will choose you for his friend—If you are prayerful and obedient. If you are willing to do his work before yours. If you think of others before self.

THE LESSON CATECHISM.

[For the entire school.]

1. For what work were the seven appointed? **To help the poor.**

2. What kind of men were chosen? **Men with the Holy Ghost and wisdom.**

3. Who was the leader among the seven? **Stephen.**

4. What did he do? **Preached the Gospel with power.**

5. What did his enemies do? **Accused him to the council.**

6. How did his face appear before the council? **Like that of an angel.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Christian Worker.

I. HIS UPRIGHT CHARACTER.
Men of honest report. v. 3.
"He must have a good report." 1 Tim. 3. 7.

II. HIS SPIRITUALITY.
Full of the Holy Ghost. v. 3.
"He shall baptize you with the Holy Ghost." Matt. 3. 11.

III. HIS FAITH.
Stephen, a man full of faith. v. 5.
"Faith by the same Spirit." 1 Cor. 12. 8.

IV. HIS EARNESTNESS.
Full of faith and power, great wonders. v. 8.
"Fervent in spirit, serving the Lord." Rom. 12. 11.

V. HIS INSIGHT INTO TRUTH.
Not able to resist....wisdom....spirit. v. 10.
"Knowledge of his will....spiritual understanding." Col. 1. 9.

VI. HIS COURAGE.
His face as....the face of an angel. v. 15.
"Thy face strong against their faces." Ezek. 3. 8.

ADDITIONAL PRACTICAL LESSONS.

The Requirements for the Growth of the Church.

1. The growth of the Church requires a spirit of unity and mutual conciliation on the part of the varied elements in the membership. v. 1, 2.

2. The growth of the Church requires that its secular and financial interests be organized, directed, and administered as carefully as its spiritual interests. v. 2, 3.

3. The growth of the Church requires that the men in its official positions should be upright, consecrated, and wise in administration. v. 3.

4. The growth of the Church requires a ministry in fellowship with God and faithfully preaching the word. v. 4.

5. The growth of the Church requires that the lay-forces, as well as the ministry, shall be at work for the salvation of souls. v. 7, 8.

6. The growth of the Church is fostered by a broad and liberal interpretation of truth. v. 8–14.

7. The growth of the Church is aided when those who labor for the Gospel show courage in dying for it. v. 15.

English Teacher's Notes.

I WAS speaking last time of the pictures of wonderful adventures generally found in periodicals published for boys. No doubt such pictures and the stories that accompany them excite in the minds of many young people a desire after the marvelous and strange, and make the round of daily life look dull in comparison with such thrilling narratives. And even our Christian boys and girls are apt to weary of

"The daily round, the common task,"

and to think they might do great things if their lot were only cast in different scenes and more stirring

circumstances. Where is there room for the exercise of faith, love, zeal, devotion, courage, in the quiet and almost unvarying routine of daily duty? What opportunity has that boy in the store or in the workshop, or that girl who has to sweep the rooms or mind the baby, of serving and glorifying God?

Our lesson to-day supplies an answer. We are ready to look upon those early days of the Church in Jerusalem as very stirring and very important ones. So they were. Among the multitudes in Judea (not to speak of the great world around) those few thousand followers of Jesus were but a handful. The work before them was great, sufficient to rouse all the energies of a noble spirit, and more than sufficient to daunt any whose trust was not in the divine power and presence of the risen Lord. They were wonderful days truly. But human life was as common and as needy a thing as ever, and there were ordinary duties to be fulfilled, and ordinary wants to be met, just as there are now. And the peace and love and unity of the early Church were first threatened by a question which concerned just these ordinary wants and duties.

Whether the Hellenistic or "Grecian" widows had really been less cared for than the Hebrew widows we do not know. At any rate it was supposed that they had. It may be that the work of distribution to the needy had been done hurriedly and without due consideration—perhaps by some who began to grudge giving their time to these minor matters. Anyhow a jealousy arose, which broke out into open murmuring, and must have marred the testimony borne for Christ by the Church as a whole.

So the affair came under the notice of the apostles. Did they content themselves with condemnation of the sin, and exhortation to contentment and mutual forbearance? No, the thing must be remedied, and men chosen to do it. Did they then propose to put it into the charge of those who were the least gifted, as work that might be done by any one?

Look at the direction. The assembly were to choose seven men, not merely "of honest report," but "full of the Holy Ghost and of wisdom." The work to be done was not that to which the apostles had been called. Theirs was the ministry of "the word." This was the ministry of "tables." But for a man to perform it rightly in the sight of God he must have the Spirit of God, like Joseph in Egypt, (Gen. 39. 2; 41. 38,) and like Israel's workers of old. Exod. 36. 1, 2. And he must not only have that blessed Spirit, hallowing his mind and sanctifying his conduct, but he must have wisdom by means of that Spirit, such wisdom as to guide him in every step of this daily recurring work, that it might be done fairly, lovingly, and without causing offense.

Of these seven, all of whom would be particularly acceptable (as we gather from their Greek names) to the Grecian members of the community, there are but two of whom any thing further is told us. But their work generally seems to have been attended with blessing. They left the apostles free to preach the word without interruption; they removed the discontent which had begun to clog the spiritual life of the Church; life and growth, extension and consistency, (ver. 7,) were promoted by means of their ministry. Here was a work which, though it looked at first sight ordinary enough, was worth doing, and could not have been done but by men who had the Spirit.

But to Stephen there soon came yet larger opportunities. His "faith and power" went beyond the ordinary duties of his calling, and showed themselves in "signs and wonders." Next he had to defend the doctrine of Christ and speak boldly for his Lord against angry and caviling opponents. And then he was called, like the apostles themselves, to the bar of the council, to answer a charge even more serious than the one which had been brought against them. They had taught in the name of Jesus. He was accused of teaching that Jesus should actually change the customs established by Moses. Stephen's daily routine was over, and he was fast nearing the honor of martyrdom!

Notice two lessons taught by this history.

1. The common work of every-day life is of great importance in the sight of God. To do it "as to the Lord" and for his glory, each one needs to be filled with the Spirit. Some work needs the Spirit and *wisdom;* some, the Spirit and *patience;* some, the Spirit and *energy;* some, the spirit and *prudence;* some, the Spirit and *kindliness.* All need the Spirit if they are to be performed so as to please God and to be helpful to the Church. And no work, however mean, that is done in the Spirit, can fail to be thus pleasing and helpful.

2. Where God sees that a servant of his is ready for higher opportunities he will certainly give them. What a work he gave to the boy who had been a slave in Potiphar's house! What a work to the little maid who waited on Naaman's wife! What witness-bearing and what a crown of glory to the man appointed simply to distribute supplies to the needy! There are opportunities springing up about the path of every true follower of Christ, and to him that is faithful in a little more is given.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the three elements in the Church, of *Hebrews, Grecians, Proselytes;* their differences; the dangers of division, and how it was avoided....Dissensions in the Church; how promoted, ver 1: 1.) By varied elements; 2.) By lack of supervision; 3.) By money-matters, etc. ....Dissensions, how avoided: 1.) By conciliation; 2.) By system, organization; 3.) By having godly men in office, etc.; 4.) By recognition of all elements in Church government....Results of healing dissension: 1.) Unity; 2.) Labor; 3.) Progress; 4.) Opposition from the world....Stephen, the Christian worker. (See Analytical and Biblical Outline.)....The requirements for growth and prosperity in the Church. (See Additional Practical Lessons.)....The Church which is here commended as an example: 1.) United, though of varied elements; 2.) Organized in all departments; 3.) With

good, wise, and earnest officiary; 4.) With a consecrated ministry; 5.) With broad views of truth, (Stephen.)....Warnings of the lesson: 1.) Against sectional spirit; 2.) Against undue power in the clergy; 3.) Against neglect of the poor, etc.; 4.) Against perversion of truth, v. 11, 13....ILLUSTRATIONS. The ancient Romans, while in sectional strife between the orders of their people, were for centuries unable to gain power outside of their own walls, but when all orders were united, and their arms turned against their enemies, Rome soon conquered the world....The strongest iron is made by welding different kinds of iron together: so the Church is all the stronger for its varied elements. ....A picture on porcelain is made beautiful and brilliant when so hung that the light may shine through it: so Stephen's face shone with the light within.

References. FOSTER'S ILLUSTRATIONS: Ver. 2: Prose, 6266. Ver. 3: Prose, 9587, 9590. Ver. 4: Prose, 5609, 3944. Ver. 5: Prose, 9554. Ver. 7: Prose, 9162. Ver. 8: Prose, 11047. Ver. 10: Prose, 7227, 11044. Ver. 15: Poetical, 4017....FREEMAN: Ver. 12: The council, 718.

Lesson Word-Pictures.

O solemn hush attending that first ordination to the diaconate of the Church of Christ! There are the seven to be set apart—how many of them to death! They stand before the apostles, Peter, James, John, and the others. We hear the voice of prayer, and then the seven bow as the hands of consecration are laid upon them. As we recall ordination scenes that we have witnessed, the look backward through the glass of memory is extended far away till our vision seems to reach this chapter in Acts, and we stand amid the early Church, see the bending forms, and hear the consecrating prayers at this first ordination. Upon Stephen is set conspicuously the seal of the Holy Ghost, to be seen ere long in his very face. He disputed with "certain of the synagogue" of the Libertines and others. It was a hot dispute. It may have been kindled in the synagogue itself with its two divisions of male and female worshipers, its seats of honor for elders, doctors, and others, its leader at his desk going before the people in their prayers. The flame of controversy may have swept out to the street-corners, the city gates, the temple-courts, burning wherever Stephen and his opponents met. They are embittered by his skill. They make a bloodhound of rulers and people, and set it springing upon him. He is hustled before the Sanhedrin. Around him is a gabbling mob of false witnesses and their adherents, while it is a mob before him though in high judicial positions—two millstones waiting to turn and crush him. And yet his face was "as it had been the face of an angel." Upon it was already falling the ever lasting light of that Presence before whom he was quickly to be ushered.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*Love one another.*"

Print in large letters, "A Great Family. A Great Love. A Great Faith."

1. Talk about the great family. There were now thousands of believers in Jesus, and they were all brothers and sisters, because they all had one Father. Tell that God put it into the hearts of the rich ones to give money to help the poor ones, and the apostles spent some of this money in buying food for the poor widows. The family grew so large, and this took so much time, that by and by the apostles had little time left in which to teach about Jesus; so they said there must be men to take care of this great family, who had nothing else to do. Tell about the large meeting, and the choosing of men whose business it should be to look after the poor, so that the apostles might give all their time to teaching the truth about Jesus.

2. Read the names of the seven chosen, and tell what their work was. Explain that a deacon is one who *serves*, or *helps*. Make an open hand, and get children to tell what it is in the heart that opens the hand. Draw a heart around the hand and print "love" in the palm of the hand. Teach that these deacons were glad to serve their poor brothers and sisters, because God had put love into their hearts. Read, slowly and impressively, Matt. 25. 34-40, and lead children to see that helping God's suffering ones is helping him. Show that children may have a part in such work, and that there are many things to be given which do not cost money, such as love, kind words, cheerful help, etc. Ask how many would like to be little deacons, and serve God by serving the people whom they meet?

3. Print "Stephen" on the board, and tell that he was a wonderful man. Show two cups, one much larger than the other, and show that both may be full, and yet one holds much more than the other, and is therefore worth the most as a cup. So all the deacons were good men, and full of the Holy Ghost, yet Stephen was a larger man in soul, and therefore could hold more love and faith. Tell that he worked miracles, and that this made the enemies of Jesus hate him. Tell that they brought him to trial, and found men to tell lies about him, and that when they looked at him they saw his face shining like that of an angel. Teach that a great faith is a great belief in God, and this fills the heart with hope and joy, which shines out in the face.

Blackboard.

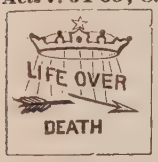
BY J. B. PHIPPS, ESQ.

The Church is here represented as a collection of separate pieces, bound together by love and labor, that is, a spirit of love for Christ and his people, and a spirit of work that makes all willing to labor for the Master in whatsoever capacity he or she may be called. There can be no unity in the Church if any wrong spirit is kept therein. It must be cast out and destroyed. Our duty is to work and witness for Christ.

IF I WOULD DO I MUST DO MY MISSION MASTER'S WORK WILL.

A. D. 37.] **LESSON XI. THE FIRST CHRISTIAN MARTYR.** [March 18.

Acts 7. 54-60; 8. 1-4. [*Commit to memory vs.* 54–60.]



54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Ste'phen, calling upon *God*, and saying, Lord Je'sus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Je-ru'sa-lem: and they were all scattered abroad throughout the regions of Ju-de'a and Sa-ma'ri-a, except the apostles.

2 And devout men carried Ste'phen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad went every-where preaching the word.

General Statement.

Stephen, with his radiant face, stands in the council hall, while before him sit in array the seventy-two elders who are to pass judgment upon him. The witnesses have presented their testimony, false in spirit rather than in word, and the accused man rises to reply. In the throng of listeners stands one young man of earnest purpose, who presses down his convictions, fights against the Spirit, and hears Stephen's speech with anger all the greater because it is unanswerable. The address of Stephen, his only recorded public utterance, a fragment, spoken without preparation from a full heart, is reported more fully than any other in this book of the Acts. Its aim was to show that God's plan was larger than the limits of Palestine, embracing all the world; that from the beginning it had been opposed by the unbelief and perverseness of his people, and that Jesus was the fulfillment of a line of divine indications. He is interrupted by the wrath of his hearers, but turns his eyes upward from the circle of scowling faces, and sees above the glory of the Shechinah, and beside it the form of his Saviour standing to welcome him. With such a vision beaming upon his sight the martyr is not moved in spirit by the angry throng, who drag him unresisting without the gate, and without even the forms of trial prepare for their bloody deed. The witnesses strip off their garments, and cast them at the feet of a young man who, now a leader in the persecution, soon shall become a leader in preaching, and in his turn a sufferer for the truth. The stones fall, mingling with the sound of Stephen's dying prayer for his enemies, and the noblest soul of the pentecostal Church ascends to his rest, while young Saul looks on in misguided satisfaction. The persecution thus inaugurated is pursued with vigor. While devout men in horror at the murder lay the mangled body of Stephen to rest with sorrow, Saul pursues his bloody work, scattering the assemblies of disciples, scourging the believers in the very synagogue, dragging blameless men and delicate women to prison, striving to root out the very name of Jesus. The dispersed disciples find refuge in other cities and provinces, but wherever they go the word goes with them, and the light quenched in Jerusalem for a time soon appears shining from new centers in other lands.

Explanatory and Practical Notes.

Verse 54. When they. The Jewish council or Sanhedrin, before which Stephen was standing on trial. **These things.** Both the severe denunciation of Stephen's final words and the logical drift of the entire speech. **Cut to the heart.** Literally, "sawn through and through," an expression indicating anger and frenzy without repentance. **Gnashed on him.** Their faces showed their uncontrollable hate and murderous determination.

55, 56. Full of the Holy Ghost. Contrast the scowling faces of the crowd and the shining face of Stephen; the spirit of Satan in one, and the fullness of the Holy Spirit in the other. **Looked up steadfastly.** The vision was in the heart of Stephen, not seen with the outward eye, yet it was none the less real. **Saw the glory of God.** The visible manifestation of the presence of God, known as the Shechinah in the tabernacle. (1) *So God still sometimes reveals his glory to the dying saint.* **Jesus standing.** To receive the spirit of his first martyr. **On the right hand.** The place of power and honor. (2) *See here the tokens of a living and a divine Saviour.* (3) *What Stephen saw in that hour we too may see in the hereafter.* **Son of man.** He gives his dying testimony to the truth of the Gospel message, that Jesus is the Son of God; and he uses the term which Jesus had himself used, "Son of man," in reference to his office as mediator; a term which is not again used by others in speaking of him.

57. They cried out. Both the council of the rulers, and probably, also, the rabble in attendance. **Stopped their ears.** As if refusing to listen to such blasphemy. **Ran upon him.** This was the wild act of a mob, not the fulfillment of a sentence by a tribunal. The forms of trial were not observed as in the condemnation of Jesus, probably because the Roman governor was not at that time in the city to enforce order.

58. Cast him out of the city. The Jewish custom was to execute death sentences outside the wall of the city. The place of Stephen's death has been variously assigned to a point near what is now known as the Damascus Gate, on the north of the city; and to a gate north of the temple area, leading into the valley of Jehoshaphat, called St. Stephen's Gate. **Stoned him.** This was a common form of execution among the Jews, especially upon those guilty of blasphemy. All the details of the execution were prescribed in the law, and even in the murder of Stephen the forms were carefully observed. **The witnesses.** Those who had given the testimony in chap. 6. 13, 14, and were required to cast the first stone upon the condemned man. **Laid down their clothes.** Their loose outer garments, which would have incumbered them in their work. **At a young man's feet.** He may have been about thirty-five years old when he took this active part in the persecution. **Whose name was Saul.** This was the first appearance upon the scene of one who, next to the Saviour, did more to establish the Gospel and save the world than any other man in history. He was born at Tarsus, brought up in the study of the law at Jerusalem, but was probably absent during the ministry and death of Jesus. There is some reason to suppose that he had known Barnabas before he became a disciple, and had other friends in the Church. But he was himself opposed to the new religion, and strove to stifle his own convictions by persecuting it. (4) *See how Christ shows his power in transforming his bitterest enemy into his greatest apostle.*

59. They stoned Stephen. Perhaps showing by the repetition of the verb that the stones were falling while the martyr was praying. **Calling upon God.** [Rev. Ver., "calling upon *the Lord*." Stephen, while full of the divine Spirit, and privileged with a view of the unseen, addresses Jesus as God, and calls upon him as no saint or angel is addressed in Scripture. **Lord Jesus, receive my spirit.** He calls upon the Lord Jesus, as the dying Jesus had called upon his Father, (Luke 23. 46,) showing that he regarded Jesus as God.

60. He kneeled down. Dying not as a malefactor but as a saint, in calmness, and as if unconscious of the scene around him. **Cried with a loud voice.** Which never ceased to echo in the ears of at least one who heard it. **Lay not this sin to their charge.** Literally, "Weigh not against them this sin." The dying saint follows the example of his dying Saviour in a prayer for his enemies, (Luke 23. 34,) showing at once a knowledge of the events of Christ's death, and a recognition

of himself as dying in some sense like his Master. (5) *Even in death the thoughts of the saint are upon his Saviour.* (6) *He who has lived like Christ will have his spirit in death.* **He fell asleep.** The usual Christian expression for dying; indicating that his end was peaceful even though stones were falling and angry voices were sounding around him.

1. Saul was consenting. Literally, "was taking pleasure in." Not a malignant, frenzied pleasure; but the satisfaction of one who felt that he was doing his duty, however unpleasant. **At that time.** [Rev. Ver.] "There arose on that day." The murder of Stephen was the beginning of a period of trial to the Church, for the thirst of the mob was but excited by the blood of the first martyr. **They were all scattered.** Not that every disciple was driven away, but the assemblies were broken up, some of the believers were scourged and imprisoned, and many more were driven out of the city. It is not known that any others besides Stephen were put to death. **Regions of Judea.** In the villages of the entire province, as the persecution was at first only local to the metropolis. **And Samaria.** Now first mentioned in the history of the Christian Church. At first a refuge, it soon became the planting ground of a new church. Already the traditional enmity between Jew and Samaritan was being overcome by the Gospel. **Except the apostles.** It is a suggestive fact that the twelve remained in the city. Perhaps it was in obedience to their Lord's command; perhaps because the persecution was directed mainly against those who were in sympathy with Stephen's advanced views concerning the Gospel for the Gentiles, which the apostles had not yet fully adopted.

2. Devout men. This is an expression used not of Christians, but of Jews who were faithful to their own religion. They thus showed their admiration for his character, their protest against his tumultuous and illegal murder, and the fact of a secret sympathy with the Gospel, toward which they stood as Nicodemus and Joseph of Arimathea had stood toward Christ. **Carried Stephen,** etc. "Buried Stephen," [Rev. Ver.] Ordinarily one stoned to death was buried without honor, or left dead under a heap of stones. **Made great lamentation.** "A great beating," (literally,) as the mourning was accompanied with beating on the breast; not a dignified Christian mourning, with an undertone of peace. (7) *Christ's people sorrow not as do others, without hope.*

3. Havoc of the Church. "Laid waste." [Rev. Ver.] An expression generally used of wild beasts or hostile armies ravaging and destroying. **Entering into every house.** Rather "from house to house," violating the sanctities of home, not content with breaking up the assemblies of believers. **Haling.** An old word, akin to "hauling:" meaning an arrest by judicial authority, but made with violence. **Women.** Thus, by his treatment of women, showing unusual vehemence and bitterness in his persecution. **Committed them to prison.** Some were scourged in the open synagogue; some were threatened with death, and some were induced to disown Christ. (See Acts 22. 4, 19; 26. 9–11, and other references.) Doubtless to many it seemed to forbode an end of the Church and the ruin of the Gospel, yet it was God's plan for its enlargement.

4. Therefore. Because of this persecution, which was thus made to minister to the success of the truth. **Scattered abroad.** Though scattered they still clung to their faith and their testimony. **Went everywhere.** As yet in Palestine and Syria only. **Preaching.** Not in set sermons, but in every form of utterance. **The word.** A term, doubtless in constant use in the early Church, meaning "the word of the Gospel of Christ." (8) *All that enemies can do is to extend the sphere of the Gospel.* (9) *See how God makes even his enemies do his work!*

HOME READINGS.

M. The first Christian martyr. Acts 7. 54–8. 4.
Tu. Warning of persecution. John 15. 12–27.
W. Warning the persecutors. Matt. 23. 27–39.
Th. Parable of the vineyard. Luke 20. 9–18.
F. God's messengers slain. Heb. 11. 32–40.
S. Forgiveness for the persecutor. 1 Tim. 1. 12–20.
S. Endurance of persecution. Rev. 2. 1–11.

GOLDEN TEXT.

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2. 10.

LESSON HYMN. S. M.

Hymnal, No. 581.

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done,
Till thou obtain the crown.

TIME.—A. D. 37, seven years after the crucifixion of Christ.

PLACES.—Jerusalem, and the land of Judea.

CONNECTING LINK.—The address of Stephen. Acts 7. 1–53.

DOCTRINAL SUGGESTION—The exaltation of Jesus.

Monthly Temperance Meeting.—Topics: 1. Strong Drink and the Church. 2. Why Children of Christians Go to Ruin.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus and Stephen, v. 54–56.
Why were the council angered at Stephen's sermon?
What gave especial power to Stephen in his trial?
What especial privilege was granted him?
What was his testimony in regard to this?
What similar vision did a prophet see?

2. Stephen and Saul, v. 57–60.
How did the council vent their rage upon Stephen?
For what offense did the Mosaic law make this punishment a penalty? Lev. 24. 16.
Who were the real blasphemers?
What part did Saul take in this service?
What words of faith and hope did Stephen utter?
In what did he imitate the dying Saviour?
To what is his death compared?

3. Saul and the Church, v. 1–4.
How did Saul regard the death of Stephen?
What treatment did the disciples receive?
What tribute was paid to Stephen's memory?
What part did Saul take in the persecution?

Practical Teachings.

Where do we learn—
That heaven may open to the dying Christian?
That dying testimonies may lose their force with sinful men?
That blind zeal may lead men into cruelty and crime?
That the Gospel is spread through the peril and distress of the Church?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus and Stephen, v. 54–56.
Where was Stephen at this time?
How did the council feel toward him?
What made them angry at him? v. 51, 52.
What did Stephen see?
Where was Jesus?
What did Stephen say to the council?
What is said of Jesus in Heb. 1. 3?

2. Stephen and Saul, v. 57–60.
What was the effect of Stephen's words on the council?
What three things did the council do to Stephen?
Who were the witnesses? Acts 6. 13, 14.
What young man took part in this murder?
What did he do? See also Acts 22. 20.
What two prayers did Stephen offer while dying?
Whose dying words were these like? Luke 23. 34, 46.
What is said of Stephen's end of life? v. 60.

3. Saul and the Church, v. 1–4.
What was done with the body of Stephen?
What was done to the Church at that time?
What was Saul's part in this?
What did he say of it afterward? 1 Tim. 1. 13.

What was the effect of this upon the Church ?
Was this a harm to the Gospel ? How ?
How did this illustrate Gen. 50. 20 ?

Teachings of the Lesson.

Where in this lesson may we learn—

1. How a Christian should suffer wrong ?
2. How a Christian should meet death ?
3. How Christ's cause may be helped by persecution ?

QUESTIONS FOR YOUNGER SCHOLARS.

How did Stephen answer his false accusers ? **Boldly, and without fear.**
What did he call them ? **Murderers of Jesus.**
Did this make them sorry ? **It made them very angry.**
What vision did Stephen see ? **Jesus standing at God's right hand.**
What did it mean to Stephen ? **That Christ was ready to welcome him.**
What happened to Stephen when he spoke of his vision ? **He was cast out of the city.**
What sin did the witnesses commit ? **They stoned him to death.**
How did Stephen die ? **He fell asleep, like a little child.**
What was his last prayer ? **That his enemies might be forgiven.**
Who encouraged the murder of Stephen ? **Saul, of Tarsus.**
What was he at this time ? **An enemy of Jesus.**
What else did Saul do ? **He persecuted all who believed in Jesus.**
What did this lead the disciples to do ? **To go abroad preaching Jesus.**
What, then, did Saul's hatred accomplish ? **It helped to spread the truth.**
What is waiting for all who love and obey Jesus ? **Eternal life with him.** [Repeat the GOLDEN TEXT.]

Words with Little People.

What true faith gives—Peace of heart in outward storms. Eyes that see Jesus at the right hand of God. A spirit of real love for enemies. A willingness to die rather than deny Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Stephen see as he looked up to heaven ? **Jesus on the right hand of God.**
2. What did the council do when they heard his words ? **They stoned him.**
3. For what was the last prayer of Stephen ? **For forgiveness to his enemies.**
4. Who took part in the murder of Stephen ? **A young man named Saul.**
5. What did Saul do afterward ? **He persecuted the Church.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Martyr and the Persecutor.

I. THE MARTYR-SPIRIT.

1. **Courage.** "*Heard these things.*" v. 54.
   "Be strong in the Lord." Eph. 6. 10.
2. **Insight.** "*Saw the glory of God.*" v. 55.
   "Ye shall see heaven open." John 1. 51.
3. **Faith.** "*Lord Jesus, receive my spirit.*" v. 59.
   "A man full of faith." Acts 6. 5.
4. **Forgiveness.** "*Lay not this sin to their charge.*" v. 60.
   "Pray for them which....persecute you." Matt. 5. 44.

II. THE PERSECUTING SPIRIT.

1. **Hatred.** "*Gnashed on him.*" v. 54.
   "They gaped upon me with their mouths." Psa. 22. 13.
2. **Violence.** "*Ran upon him with one accord.*" v. 57.
   "Their feet are swift to shed blood." Rom. 3. 15.
3. **Murder.** "*They stoned Stephen.*" v. 59.
   "Some of you shall they....put to death." Luke 21. 16.
4. **Cruelty.** "*Haling men and women.*" v. 3.
   "Punished them oft in every synagogue." Acts 26. 10.

ADDITIONAL PRACTICAL LESSONS.

The Dying Saint.

1. The dying saint's countenance shines with the consciousness of the Spirit's indwelling presence within him.

2. The dying saint enjoys special manifestations of the Spirit, and a special insight into heaven. v. 55.

3. The dying saint enjoys the communion of his spirit with his Saviour, whom he beholds ready to welcome him. v. 55.

4. The dying saint gives a joyous and glorious testimony of his fellowship with God. v. 56.

5. The dying saint looks to Jesus as his Lord, and intrusts his soul to his care. v. 59.

6. The dying saint shows a likeness to Christ in his last utterances, and the spirit of Christ in praying for his enemies. v. 60.

7. The dying saint passes away in peace, and falls asleep in the arms of his Saviour. v. 60.

8. The death of the saint, though mourned by men, is precious in the sight of God. v. 2.

English Teacher's Notes.

THE word "martyr" is so connected in our minds with suffering, and is so often faultily used to designate a mere sufferer, that we are apt to overlook its original meaning, which is simply a "witness." The revisers of the New Testament have helped to keep this in notice, as they have retained the old translation "martyr" in but one of the three passages in which it formerly occurred, namely, in Rev. 17. 6. Stephen is now simply called "thy *witness*," (Acts 22. 20,) and Antipas, "my faithful *witness*." Rev. 2. 13. The word "martyr," however, will always mean, first and chiefest, one who has borne witness for Christ unto suffering and unto death.

And of these Stephen is the first. The apostles had borne noble and powerful witness for Christ before him. But to Stephen it was first given to seal that witness with the sacrifice of his life, and thus to head the long roll of those whose blood has always proved itself to be "the seed of the Church." Yet the difference between his witness and that of any obscure but faithful follower of Christ is one of degree only. And although comparatively few are called to lay down their lives for the Master they serve, all may learn something from the history of this first "martyr."

Let us ask four questions.

1. To what did Stephen bear witness ?

(*a*) *To unseen things.* He testified, like the apostles, of "Jesus of Nazareth," who had been crucified—testified of him as living, and ruling, and working—as the Lord, having power to order his Church, power to forgive, power to save, power to receive the souls of his servants into glory. This

is the witness needed in the world. We all know something of the things round about us here, of worldly work and wages, demand and supply, profit and loss, pain and pleasure. But these things are temporal. It is the unseen things that are eternal. 2 Cor. 4. 18. At death we must part with the things seen. Men and women and children want some one who will tell them of the unseen, eternal things.

(*b*) *To things of which he himself had experience.* Hearsay is of little use when we come to things unseen. The question is, Do I know something of Him whom none can see? Has He revealed himself to *my* heart? Has He saved *me*, blessed *me?* If so, I can witness of Him. But not otherwise. Geographers at home made maps of the interior of Africa as they supposed it to be. But their witness was wrong. And when travelers who had been to see for themselves returned home they told a very different tale. If we would give a true report of Christ, we must know him ourselves.

2. What was the most powerful witness borne by Stephen?

There will be but one answer to this. It was not his eloquent speech, nor his convincing arguments. It was not even the signs and wonders done through his instrumentality. What is it that arrests our attention as we read his story? It is the "angel face" which he opposed to the frowns of his enemies. It is the calmness with which he met their fury. It is the steadfast look up to heaven, which was rewarded with that wondrous sight of the Lord in glory. It is the confident "Lord Jesus, receive my spirit." It is the prayer offered up with his latest breath for those who had murdered him. In all this there was no learning, no talent, no skill, no superiority of intellect; nothing that is beyond the reach of the simplest believer. Yet it was a witness that could not and cannot be borne but by the power of the Spirit. Stephen "being full of the Holy Ghost, looked up steadfastly into heaven."

Many who will never be called to actual martyrdom may bear this witness. It will suit the home, the school, the shop, the workroom, the crowded street, or the chamber of suffering. No testimony can be borne to any physician so powerful as the healthy appearance and easy movements of the patient he has cured. It is not the handsome casing of a musical instrument, but the sweetness and fullness of its tone, which proves the skill of the maker.

3. How was the witness of Stephen received? With opposition, with contradiction, with anger, with fury, with stopping of the ears, (ver. 57,) with a cruel death. And all this was followed by a hot persecution of other witnesses. Does this look discouraging? It is just what our Lord had foretold. "When the Comforter is come . . . ye also shall bear witness . . . they shall put you out of the synagogues," etc. John 15. 26, 27; 16. 1, 2. The world is slow to accept testimony, even on earthly matters. It has calumniated and persecuted those who saw further than their fellows into the mysteries of science, such as Roger Bacon, Galileo, and others. Shall we wonder if it rises up against a testimony to unseen things which brings all its own reckonings to nothing —if Christian meekness, patience, and forgiveness are branded by it as weakness, cowardice, folly? Rather beware of a supposed witness-bearing which calls forth *no* opposition.

4. What was the fruit of Stephen's witness? First, The dispersion, by persecution, of believers, and the preaching of the word. Second, The career of the great apostle of the Gentiles. Third, The voice which proceeds from that death-scene, sounding out to all ages an echo of the Lord's words, "Be thou faithful unto death, and I will give thee a crown of life." If a believer will witness truly and faithfully for Christ, Christ will take care of the fruit. It will come in his own good time. A brave English officer half a century ago refused to pay homage to some idolatrous form of Hindu worship. For this he was dismissed the service! But his witness bore fruit. The wicked custom that demanded the payment of such homage by our soldiers in India was from that time laid aside. The world needs more martyrs of this sort. And Christ will own them when he shall come "in the glory of his Father with the holy angels."

Berean Methods.

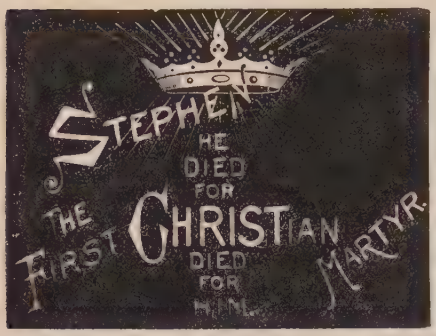
Hints for the Teachers' Meeting and the Class.

Begin with a picture of the scene: Council with angry faces in a double semicircle, sitting; Stephen standing with face of an angel; Saul in the crowd looking on.... The purpose of Stephen's speech. (See General Statement.)....The facts of the lesson....The place of Stephen's martyrdom; draw map and show traditional localities....Show to the class the picture of Damascus Gate in Lesson Commentary....The method of stoning among the Jews....A second word-picture, the scene at the stoning—Stephen; crowd; witnesses; Saul; above, the opened heavens....The spirit of Stephen as here shown—what traits?....The spirit of the slayers. ....The spirit of young Saul: 1.) Energy; 2.) Leadership; 3.) Perverted conscience; 4.) Determination.... The third word-picture: the Church after Stephen's death—slaughter, scattering, etc....What blessings of persecution are here shown?....ILLUSTRATIONS. Instances of martyrs in the Bible—Zechariah. 2 Chron. 24. 20–22; James the apostle. Acts 12....Instances of persecution—Jezebel, Manasseh, Herod, etc....In the Tower of London may be seen instruments of torture used in the ages of persecution....Accounts of martyrs in the Reformation—Ridley, Latimer, Cranmer, etc.... Hymn No. 231, Methodist Hymnal, is the one sung by Jerome of Prague at the stake....Persecution is the wind which scatters the seed of the word, and gives it space for greater growth.

References. FOSTER'S ILLUSTRATIONS. Vers. 55–60: Poetical, 4018, 4019. Ver. 56: Prose, 1718. Ver. 58: Prose, 4398. Ver. 59: Prose, 10133, 11827. Ver. 60: Poetical, 3741; Prose, 1350. Ver. 2: Prose, 7803, 10440. Ver. 4: Prose. 9160....FREEMAN: Ver. 55: Testimony given standing. 661. Vers. 55. 56: Post of honor. 686. Ver. 58: The outer garment, 205. Ver. 58: Executions outside the gate, 727.

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the crown with yellow crayon, the name of Stephen in red. The words "he died for" and "died for him" should be of one color. The letters forming the name of Christ will look best made with white crayon shaded with blue; all the other words and letters should be one color.

Another blackboard design, and one formerly published in the JOURNAL, is a cross, and above it a crown. The word "*here*" is written before the cross, and the word "*there*" before the crown.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*He that loses his life shall find it.*"

INTRODUCTORY. Tell that we have a lesson to-day about a man who lost his life for Christ's sake. Recall the trial. Who was the chief of the deacons? Before whom was he brought for trial? What kind of works had he been doing? Who was killed before Stephen for doing good works? Tell that Stephen spoke bold, true words to his judges. He told them that they had murdered the Son of God, which made them very angry. See if children know who these men were. If not, tell that they were the ones who condemned Jesus. Now they persecuted Stephen because he believed in Jesus. Show that it was love of self which made them hate Jesus.

THE HAPPY MARTYR.

Tell what it is to be a martyr, explaining a little about the martyrdoms in the early Church. Recall Stephen's shining face, and ask what made it shine. Show that the shine comes through the globe of a lamp because a light is burning inside, and read from Acts 6. 5, "Stephen, a man full of faith," etc. The Holy Ghost wants to shine in every heart, and will if we let him. Tell where Stephen looked when men were raging against him, and what he saw there. Tell upon whom he called when they were stoning him, and his last prayer—for others, not himself. Ask what this shows, and teach that self-love thinks first of self, and that the only happy people are those whose hearts are large enough to love and bless even those who do them harm. Make vivid word-picture of the scene—Stephen, calm, angelic, happy; the judges with rage and hate in their faces. Where was the rage and hate besides in their faces?

THE UNHAPPY JUDGES.

Talk about the Sanhedrin, and who composed it. They had plenty of money and power, but they had not love. Stephen had no money or worldly power, but he had love. Make a pair of scales on the board, and let children tell which will weigh the heavier, love or power. Talk about happiness and unhappiness, and by questions and examples lead to the thought that only love and truth can be happy. Put lesson thought on board, and let children tell who lost his life, and what he gained. The judges of Stephen saved the life of their bodies, but what did they lose? Show that we try to save life when we seek our own pleasure and way, and that we give up life—the self-life, when we deny self and seek the truth and love. Ask children if they want self or Christ to be most to them.

Lesson Word-Pictures.

The high-priest was there that memorable day in the Sanhedrin to put the question to the accused, "Are these things so?" Stephen looks up to answer. He sees the seventy judges sitting in a semicircle, dignified, stern, forbidding. The president is in the middle of this stony arch. Stephen sees also the lying witnesses and the gathered rabble. No friendly face is there, save as some disciple shows himself. And yet Stephen is far from loneliness. It is the Holy Ghost that fills him, that burns through his words of defense that day. Stephen is looking again as he sends home like hot arrows that charge against the Lord's betrayers and murderers. What a change in that dignified row of judges! They now have the faces of beasts halting before a spring from the doors of their cages! One almost hears the "gnashing" of their teeth. And then to comfort him, O marvelous vision of his faith, that opening heaven, that glory of God, and in the heart of that dazzling glory, at the very right hand of God, the Lord Jesus Christ, not sitting, but standing as if to "succor his persecuted servant and to receive him!" "Blasphemy! blasphemy!" is the derisive cry we hear welcoming the story of that manifestation. Stopping their ears, the wild beasts madly rush upon him, closing about him on every side. Out of the door of the council-chamber they violently rush him. People in the street are startled to see this tumultuous, swollen stream of wrath sweeping Stephen away as the maelstrom would a twig of the forest. With mad shouts they hurry him through the city gates and then excitedly surround him. There is one minute's pause as Stephen's witnesses tear off their outer garments and lay them "at the feet of a young man named Saul," then picking up the stones with which to make the first assault. Is Stephen's eye in that brief delay sweeping this terrible circle of blood to detect any way of escape? We see him rather looking up in the only direction that is hopeful—toward the blue, pitiful sky, toward his God, The assault begins. His murderers run toward him, hurling those sharp, merciless stones. It is only a hideous catapult—at work on every side, letting fly those missiles of death. Stephen falls, rises, falls—his face still toward the sky as he commends his spirit to Christ. He gets upon his knees once more and his voice is heard for the last time as he breathes out a prayer of forgiveness. His murderers' response is another shower of stones on that scarred, bleeding face, but he heeds them no more than do dead leaves the rain beating them down. He has fallen asleep in his Lord. His body stirs not beneath the stones piled upon him. His murderers scatter, but people come in groups to look at the dark heaps. Loving hands come

also that gently lift the stones and bear the body away to an honored burial. Dark days for the Church now! Saul is conspicuous in its persecution, like a whirlwind driving men and women before him into prison. Does not the pleading face of the martyred Stephen sometimes haunt him? Will not that dying prayer for the murderers touch Saul's heart?

FIRST QUARTERLY REVIEW.

March 25.

HOME READINGS.

M. Lesson I. Acts 1. 1-14.
Tu. Lessons II, III. Acts 2. 1-16; 37-47.
W. Lessons IV, V. Acts 3. 1-11; 12-21.
Th. Lessons VI, VII. Acts 6. 1-14; 18-31.
F. Lesson VIII. Acts 5. 1-11.
S. Lesson IX. Acts 5. 17-32.
S. Lessons X, XI. Acts 6. 1-15; 7. 54-60; 8. 1-4.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat the TITLES and GOLDEN TEXTS for the first quarter.

II. State the DOCTRINAL SUGGESTIONS, and show their relation to each lesson.

III. Show in the lessons the RISE and PROGRESS OF THE CHRISTIAN CHURCH among the Jews:

Lesson 1. **Waiting for the Spirit.**
Lesson 2. **Receiving the Spirit.**
Lesson 3. **Power through the Spirit.**
Lesson 4. **Healing by the name.**
Lesson 5. **Proclaiming the name.**
Lesson 6. **Defending the name.**
Lesson 7. **Suffering for the name.**
Lesson 8. **Purified from falsehood.**
Lesson 9. **Loyalty to duty.**
Lesson 10. **Helping the needy.**
Lesson 11. **Dying for the truth.**

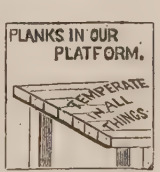
IV. Show how the lessons present the following PRACTICAL DUTIES:

Lesson 1. **Preparation for work.**
Lesson 2. **United prayer.**
Lesson 3. **Repentance.**
Lesson 4. **Helping the helpless.**
Lesson 5. **Courageous witnessing.**
Lesson 6. **Confessing Christ.**
Lesson 7. **Prayer in trouble.**
Lesson 8. **Truthfulness.**
Lesson 9. **Cleaving to the right.**
Lesson 10. **Providing for needy believers.**
Lesson 11. **Forgiveness of injuries.**

Special Quarterly Service.—Topic: The Family. 1. The divine institution of the family. 2. The importance of religion in the family. 3. The relation of the family to the Church.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

[TO THE SCHOLAR.—1. Read over the lessons of the quarter carefully, as they are given in the Home Readings, a part each day. 2. As you read each lesson, see how the Questions upon it, given below, are answered. 3. Learn the Title and Golden Text of each lesson. 4. Review all your work on Saturday, and once more on Sunday.]



QUESTIONS FOR HOME STUDY.

LESSON I. **The Ascending Lord.** Acts 1. 1-14.—How long was Jesus seen after his resurrection? By whom was he seen? What did he promise? Give an account of his ascension? What is the GOLDEN TEXT? Where does this lesson tell us that we should be witnesses for Jesus?

LESSON II. **The Descending Spirit.** Acts 2. 1-16.—When did the Spirit descend? Upon whom? Where were the disciples? What was its effect upon them? [GOLDEN TEXT.] How did they speak? How does this lesson show that we should pray for the Holy Spirit?

LESSON III. **The Believing People.** Acts 2. 37-47.—Whose address led them to believe? What did Peter tell them to do? How many were added to the Church? How did they show their faithfulness afterward? How does this show that we should receive the word? [GOLDEN TEXT.]

LESSON IV. **The Healing Power.** Acts 3. 1-11.—Where was the healing power shown? Upon whom? Whose words caused the healing? What followed the healing? What is the GOLDEN TEXT? How does this show that we should praise God for his blessings?

LESSON V. **The Prince of Life.** Acts 3. 12-21.—Who spoke of Jesus by this name? Where and to whom did he speak? What did he say that they had done to Jesus? What did he urge them to do? What is the GOLDEN TEXT? Where does this lesson teach us that we may have our sins blotted out?

LESSON VI. **None Other Name.** Acts 4. 1-14.—Who came upon the apostles? What did they do to them? What did they ask them? How did Peter answer them? What did Peter say about the name of Jesus? [GOLDEN TEXT.] Through whom does this lesson teach us that we should seek to be saved?

LESSON VII. **Christian Courage.** Acts 4. 18-31.—Who showed courage? Before whom did they show it? What did they say? What did they do when set free? How was the Spirit's presence shown? Repeat the GOLDEN TEXT. How may we show our courage?

LESSON VIII. **Ananias and Sapphira.** Acts 5. 1-11. Who were they? What did they do? What was their crime? How was it discovered? How was it punished? What is the GOLDEN TEXT? What should we always speak?

LESSON IX. **Persecution Renewed.** Acts 5. 17-32.—By whom was it renewed? What was done to the apostles? How were they set free? What did the officers find? Where and how did they bring the apostles? What did they say? [GOLDEN TEXT.] Whom does this lesson teach us to obey?

LESSON X. **The Seven Chosen.** Acts 6. 1-15.—Why were they chosen? For what were they chosen? What was their character? [GOLDEN TEXT.] Who was the greatest among them? What did he do? What was done to him? How did his face look? How does this lesson teach us to be helpful in God's cause?

LESSON XI. **The First Christian Martyr.** Acts 7. 54-60 and 8. 1-4.—Who was he? What was his vision? What were his prayers? Who helped in his murder? What then came upon the Church? What is the GOLDEN TEXT? For whom does this lesson teach us to pray?

Special Quarterly Service.—Topic: The Family. 1. The divine institution of the family. 2. The importance of religion in the family. 3. The relation of the family to the Church.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you can repeat the GOLDEN TEXTS for the quarter.

1. And when—
2. And they were—
3. Then they that—
4. Then shall the—
5. In Him—
6. Neither—
7. If God—
8. Lying lips—
9. We ought—
10. Seven men—
11. Be thou—

REVIEW QUESTIONS.

LESSON I.—Who wrote this book we are studying? **Luke.** Who was Luke? **A physician who believed in Jesus.** What promise did Jesus leave to his disciples? **To send the Holy Spirit upon them.** Where did he bid them wait for it? **In Jerusalem.**

LESSON II.—When did God fulfill his promise? **On the day of Pentecost.** What prophecy of John's was fulfilled? **Matt. 3. 2.** To what did the Holy Ghost inspire them? **To preach to all the people about Jesus.**

LESSON III.—How many believed under Peter's

preaching? **Three thousand.** How did they show their faith? **They were baptized in the name of Jesus.** How did they worship God? **Daily in the temple together.**

LESSON IV.—What was the first miracle after Pentecost? **The healing of the lame man.** How did Peter heal him? **By the power of Jesus Christ.**

LESSON V.—What did Peter beg the people to do? **To repent, and be converted.** What did he promise? **That God would blot out their sins.**

LESSON VI.—Why did the rulers imprison the apostles? **For preaching about Jesus.** What were they unwilling to see? **The power of Jesus in Peter's works.**

LESSON VII.—What did the rulers forbid the disciples to do? **Preach about Jesus.** Did the apostles obey them? **No, they kept on preaching boldly, and without fear.**

LESSON VIII.—Who tried to deceive the apostles? **Ananias and Sapphira.** How did God punish them? **With instant death.** Rev. 21. 8.

LESSON IX.—How did the rulers try to stop the work of the apostles? **By putting them in prison.** How did God show his care for them? **By sending angels to free them.**

LESSON X.—What good man did great works in Jesus' name? **Stephen.** What did the rulers and Jews try to do? **To make him afraid to speak about Jesus.** How did they succeed? **He obeyed God rather than men.**

LESSON XI.—How did Stephen suffer for Christ? **The angry Jews stoned him to death.** What should we be willing to give for Jesus? **Our lives, if need be.**

Special Quarterly Service.—Topic: The Family. 1. The divine institution of the family. 2. The importance of religion in the family. 3. The relation of the family to the Church.

Blackboard.

BY J. B. PHIPPS, ESQ.

Draw the arch in white before the school assembles. Question the school in regard to leading facts and truths of each lesson. Let the keystone be for lesson No. 1, "The Ascending Lord," and write the name thereon. Commence with Lesson 2 on the first stone of the arch, and write the first letter of the following principal thoughts or topics of the lessons on each stone:

2. **O** utpouring Spirit
3. **U** nited Christians.
4. **R** iches of grace.
5. **S** acrificed, saving One.
6. **A** saving name.
7. **V** aliant apostles.
8. **I** niquity punished.
9. **O** bedience a duty.
10. **U** nity in the Church.
11. "**R** eceive my spirit."

Underneath the arch a heart may be drawn, or the names of the three months may be placed.

LESSONS FOR APRIL, 1883.

APRIL 1. Simon the Sorcerer. Acts 8. 14–25.
APRIL 8. Philip and the Ethiopian. Acts 8. 26–40.
APRIL 15. Saul's Conversion. Acts 9. 1–18,
APRIL 22. Saul Preaching Christ. Acts 9. 19–31.
APRIL 29. Peter Working Miracles. Acts 9. 32–43.

The Power of Song.

IN one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities and made profanity and scorn his second nature. To hear him speak, one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again: but its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments turned to his mother's God and the sinner's Friend. —*Religious Herald.*

You must walk in the front of things with God, not dragged in the sweep of his garment that makes the storm behind him.—*George Macdonald.*

Review Service for the First Quarter.

BY REV. J. L. HURLBUT.

Leader. Where are the lessons of the past quarter found?

School. In the first eight chapters of the Acts of the Apostles.

Leader. What is the subject of this book?

School. The Acts of the Apostles tells us the early history of the Christian Church, from the ascension of Christ to the imprisonment of Paul in Rome.

Leader. Who wrote this book?

School. The evangelist Luke, the beloved physician and friend of the Apostle Paul.

Leader. How long a period of time is embraced in the lessons of this quarter?

School. Perhaps seven years, from the founding of the Church to the death of its first martyr, Stephen.

Leader. In what place did most of the events of these lessons take place?

School. In the city of Jerusalem.

SINGING. S. M.

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

Leader. Let us now repeat the Golden Texts, and notice some of the principal facts of the lessons. The first lesson—The Ascending Lord.

Teachers. And when he had spoken these things, while they beheld, he was taken up.

School. We see the risen Saviour appearing through forty days to his disciples, instructing them in his kingdom and its laws, and finally ascending to his throne in heaven, leaving the promise of his coming. The disciples meet in the upper room, with unceasing prayer for the promised Holy Spirit.

Leader. The second lesson—The Descending Spirit.

Teachers. And they were all filled with the Holy Ghost.

School. The day of Pentecost comes, the Spirit of God falls upon the company of disciples, and Peter preaches the first discourse of the new Gospel to the assembled multitude.

Leader. The third lesson—The Believing People.

Teachers. Then they that gladly received his word were baptized.

School. Under the word of the Apostle Peter three thousand souls are won, and unite to form the Church of Christ, whose members show love for each other, faithfulness to their Lord, and growth in grace.

Leader. The fourth lesson—The Healing Power.

Teachers. Then shall the lame man leap as a hart, and the tongue of the dumb sing.

School. Peter and John, while entering the temple to worship, meet a lame man at the Beautiful Gate. At the apostle's word he is healed, and leaping and praising God, is seen by all the people, who are thus prepared to hear with eagerness the preaching of the Gospel.

Leader. The fifth lesson—The Prince of Life.

Teachers. In him was life, and the life was the light of men.

School. Peter preaches in Solomon's Porch to the throng gathered around the healed cripple. He proclaims Jesus, crucified by men, but raised from the dead, as the worker of the miracle and the Saviour of the world, and he exhorts the people to repentance and faith in Christ.

Leader. The sixth lesson—None Other Name.

Teachers. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

School. The address of Peter is interrupted by the officers of the temple, who seize the two apostles, and put them under guard for the night. The next day they are brought before the council, and, in the presence of the rulers who crucified Jesus, Peter proclaims him the Christ of God, the King of Israel, and the only Saviour of men.

Leader. The seventh lesson—Christian Courage.

Teachers. If God be for us, who can be against us?

School. The rulers forbid the apostles to teach the Gospel of Jesus, or even to speak his name in public. But Peter and John declare that they will obey God rather than men, and the threatenings of the council do not move them. They are set free, and with the Church rejoice in God their helper.

Leader. The eighth lesson—Ananias and Sapphira.

Teachers. Lying lips are abomination to the Lord.

School. In the company of believers are a guilty couple who seek to gain honor for generous giving while deceiving the Church of God by withholding a part of their offering. Their crime is revealed by the Holy Spirit through Peter, and they both fall dead as its penalty, bringing warning to the Church and fear upon the world.

Leader. The ninth lesson—Persecution Renewed.

Teachers. We ought to obey God rather than men.

School. Once more the apostles are seized and imprisoned. But at night God's angel opens the door and sets them free. They are again brought before the council, again rebuked for preaching Jesus, and again declare that He whom they have crucified is the Prince and Saviour, to give repentance to Israel and forgiveness of sins.

Leader. The tenth lesson—The Seven Chosen.

Teachers. Seven men of honest report, full of the Holy Ghost and wisdom.

School. In the rapid growth of the Church parties are formed and discontent arises over the distribution of gifts to the poor. The gathering storm is averted by the wisdom of the apostles. Seven men are chosen to take charge of the gifts, and one of them, Stephen, soon becomes a leader, with broad views and mighty words. He is seized by enemies,

and stands before the council with face glowing from the indwelling presence of the Spirit.

Leader. The eleventh lesson—The First Christian Martyr.

Teachers. Be thou faithful unto death, and I will give thee a crown of life.

School. Stephen, the earnest preacher, falls as the first martyr, offering prayers for his enemies and commending his spirit to his Saviour. A young man, Saul of Tarsus, holds the garments of Stephen's slayers, and leads in a bitter persecution, dispersing the Church of Jerusalem through all the land; but while scattering the Church, sending the seed of the Gospel all the more widely.

SINGING. 8, 7.

Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Saviour died to win thee;
Child of heaven, shouldst thou repine?

[*A class of six scholars come forward.*]

Leader. Let us now listen to some of the promises found in the lessons of the quarter.

First Scholar. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Second Scholar. Ye shall receive power, after that the Holy Ghost is come upon you.

Third Scholar. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Fourth Scholar. The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you.

Fifth Scholar. Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins.

Sixth Scholar. Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

SINGING. 7s.

Him though highest heaven receives,
Still he loves the earth he leaves;
Though returning to his throne,
Still he calls mankind his own.

Saviour, parted from our sight,
High above yon azure height,
Grant our hearts may thither rise,
Following thee beyond the skies.

[*A class of eleven scholars come forward.*]

Leader. Let us now see what these lessons teach us by way of encouragement and example.

First Scholar. From the waiting church in the upper room we learn our privilege of prayer with God for the fulfillment of his promises.

Second Scholar. From the descending Spirit on the Day of Pentecost we learn that we may enjoy the Holy Ghost's presence in our hearts, and his power upon our words.

Third Scholar. From the believing people we learn our duty to unite with the Church of Christ, and to find our highest joy in the gatherings of his people.

Fourth Scholar. In the cripple at the Beautiful Gate we see our condition as sinners, and our privilege to be saved from the power of sin and made strong and glad by faith in Christ.

Fifth Scholar. In Solomon's Porch we learn that we should seek every opportunity to exalt the name of Jesus as the Redeemer from sin, and the hope of the world.

Sixth Scholar. Peter and John before the council show us that we should be bold in our testimony to Christ, even in presence of his enemies.

Seventh Scholar. From the conduct of the apostles when threatened and persecuted, we learn that we should be steadfast in following Christ, and rejoice when we are compelled to suffer in his cause.

Eighth Scholar. In the fate of Ananias and Sapphira we see how high is the standard to which Christ's people are held, and we rejoice with trembling as we remember to what faithfulness and sincerity we are called.

Ninth Scholar. As we see the prison doors opening before the disciples, we see our privilege to enjoy the ministration of God's angels, while we are in the way of duty.

Tenth Scholar. In the shining face of Stephen before the council we see how that the grace of God and the presence of the Spirit within the heart causes the beauty of the Lord to beam from the face.

Eleventh Scholar. In Stephen's dying vision we learn that he who has given us strength to live and labor in his cause will welcome us into glory when we pass through the waters of death.

All. Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

SINGING. S. M.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done,
Till thou obtain the crown.

Then persevere till death
Shall bring thee to thy God,
He'll take thee at thy parting breath
To his divine abode.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Into Winter Quarters.

When a Sunday-school goes into winter quarters several undesirable results are likely to follow.

First, the general public will be likely to draw an unfavorable contrast between such a school and other institutions around it. The day-schools do not go into winter-quarters. The same children that can go to them five days in the week cannot go to the Sunday-school one day. That does not look well to the average sinner. Public worship is not suspended. If the parents and grandparents can get to church, what is to hinder the active boys and girls and their teachers from getting to the Sunday-school?

Second, the children, left for a whole season without Sunday-school instruction, and getting little or no religious instruction elsewhere, forget much of what they may have learned, and get into the habit of non-attendance and wrong or doubtful ways of spending the Sabbath-day. The stone of Christian knowledge and influence, rolled a little way up the hill, rolls back again to the bottom. The winter half loses the gains of the other parts of the year.

Third, the reorganization of a Sunday-school after such a lapse is almost equivalent to starting anew. Teachers scatter or become lukewarm, the scholars lose their interest and the habit of study of religious things. Like unused farming implements, all concerned get rusty. What would be thought of a man who would dig up his growing fruit-trees every fall, and then replant them every spring?

This matter rests mainly with the superintendent. If he yields, the battle is lost; if he holds on with unflinching will and cheerful zeal, it is won. He is the pivot upon which the question of closing or not closing turns. See to it, Brother Superintendent, that it turns in the right direction.—*Sunday-School Magazine.*

All the characteristics of childhood are in favor of a reception of the Gospel of Jesus Christ. A child can trust; a child can love; a child can serve—an archangel can do no more; and it is as the Church by her training and instruction shall be enabled to lift up the trust and love of every child into the great love of the Saviour, that she will truly and faithfully discharge the duty which she owes to her younger members.

Prizes.

I do not believe in offering prizes, that is, premiums for special study—excellence in Sunday-school work.

1. The principle of emulation should be not stimulated, but repressed and directed, in Christian work.

2. The few who work for prizes are in danger of being animated by a carnal motive.

3. Such a system discourages the average scholar and those below the average.

4. Evil thoughts and jealousies are thus caused.

5. We ought to appeal to the higher motives: love of acquiring knowledge, love of improvement, love of praise, conscience, or sense of right, love of Christ, *esprit de corps*, love of pleasing the teacher, etc., etc.

I do believe in offering *rewards*, that is, such acknowledgments of excellence in attendance, study, etc., as can be earned by any earnest, faithful scholar. This avoids the evils of the prize system, and secures sufficient stimulus.—*Rev. J. A. Worden in "Progress."*

Book Notices.

A Compend of Baptism. By William Hamilton, D.D. New York: Funk & Wagnalls, 10 and 12 Dey-street. 1882. It contains in brief the cream of the literature on the Baptism controversy. Its aim is, by brief but exhaustive exegesis, to elucidate and stablish the fact clearly that affusion is at least as classical and scriptural a mode of baptism as immersion, and that infants are entitled to it as their biblical right.

Morning by Morning; or, Daily Readings. For the Family or the Closet. By C. H. Spurgeon, author of "Evening by Evening," "Sermons," etc. New York: Robert Carter & Brothers, 530 Broadway. 1883.

Evening by Evening; or, Readings at Eventide. For the Family or the Closet. By C. H. Spurgeon, author of "Morning by Morning," "Sermons," New York: Robert Carter & Brothers, 530 Broadway. 1883. Religious readings by a very earnest religious thinker and preacher. Mr. Spurgeon represents the extremes of evangelical sentiment.

Red and White. A Tale of the Wars of the Roses. By Emily Sarah Holt. New York: Robert Carter & Brothers, 530 Broadway. This is a simple historical novel, which will give the reader as much information as it will pleasure.

The American Citizen's Manual. Part I. Governments, (National, State, and Local.) The Electorate, The Civil Service. Edited by Worthington C. Ford. New York: G. P. Putnam's Sons, 27 and 29 West 23d-street. 1882. Important questions discussed with ability.

Highways and Byways. By W. H. Gibson. New York: Harper & Brothers. Saunterings in New England "Along the Road," on "The Squirrel's Highway," "Across Lots," and "Among our Footprints." Here are stories told by pen and pencil which rest and refresh and inspire the reader as a real pilgrimage might. A truly magnificent volume.

Selections from Robert Herrick. With Drawings by Edwin A. Abbey. New York: Harper & Brothers. 1882. Gorgeous with the light and color of genius in poetry and art. This great volume is for the center-table. And as the officer in the Temple of Diana used to say to new comers—"Take care of your eyes." There are glories that dazzle. This book is one of them.

The Story of a Shell. A Romance of the Sea, with some Sea Teachings. A book for boys and girls. By J. R. Macduff, D.D., (with illustrations by A. Rowan.) New York: Robert Carter & Brothers, 530 Broadway. 1882. Science made charming by printer, engraver, and story teller. This exquisite volume is full of facts, illuminated with the magic light of fancy.

Jill and Jack of Our Own Day. By Mrs. Stanley Leathes. New York: Robert Carter & Brothers. A well-told story of two waifs lost in the wilderness of a great city, and kindly cared for by Christian hands.

Seeketh Not Her Own; or, The Workers of La Garaye. By Sidney Mary Sitwell. New York: Robert Carter & Brothers. A French count and countess, rich, worldly, pleasure-loving, selfish, are changed through the instrumentality of a great affliction into patient, laborious, faithful and unselfish workers for Christ and humanity. Their chateau is turned into a hospital, and their lives are devoted to blessing others.

Cripple Jess; The Hop-Picker's Daughter. By Louise Marston. New York: Robert Carter & Brothers. A story of life among the lowly, designed to show the results which religion can accomplish among the poor and the depraved.

Lonely Jack and His Friends at Sunnyside. By Emily Brodie. New York: Robert Carter & Brothers. Jack was a poor, abused, homeless boy in the streets of London. The book tells of some of his adventures and of the way in which he was saved from a life of wretchedness and made a respectable God-fearing child.

The Church in the House. A Series of Lessons on the Acts of the Apostles. By William Arnot. New York: Robert Carter & Brothers. These lectures of Dr. Arnot are very timely in their publication, for use in connection with the existing lessons of the International Course. They are expository and practical.

The Watchers on the Longships. A Tale of Cornwall in the Last Century. By James F. Cobb, F.R.G.S. An exciting and graphic narrative of Cornish life, well-written, and worth reading, notwithstanding the occasional indications of the high-churchly proclivities of the author. The writer is evidently sincere and spiritual, and his aim excellent.

Heroic Adventure. Chapters in Recent Exploration and Discovery. With Portraits and Illustrations. New York: Robert Carter & Brothers, 530 Broadway. A very interesting volume of travels and explorations in Africa, Eastern Asia, the Arctic Regions, etc.

Building the Nation. Events in the History of the United States from the Revolution to the beginning of the War between the States. By Charles Carleton Coffin. Illustrated. New York: Harper & Brothers, Franklin Square. 1883. A grand book for boys, their fathers and mothers and sisters. It tells the thrilling story of a great land and a great people.

Little Bullets from Batala, and Seven Perils Passed. By A. L. O. E. New York: Robert Carter & Brothers, 530 Broadway. 1883. Stories from India and about India, and good reading for all.

Twilight Talks; or, Easy Lessons on Things Around Us. By Agnes Giberne. New York: Robert Carter & Brothers, 530 Broadway. A book on science. Sugar-coated philosophy, easy to take, and hard to lose when once taken.

Decima's Promise. By Agnes Giberne. New York: Robert Carter & Brothers, 530 Broadway. 1882. A good story.

The Little Wild Flower; or, Rosy's Story. By L. J. Tomlinson. New York: Robert Carter & Brothers, 530 Broadway.

Bennie: The King's Little Servant. By Louise Marston. New York: Robert Carter & Brothers, 530 Broadway.

Whisper Songs for March.

NINTH LESSON.

Thy word of truth, thy heart of love,
We follow and obey;
We go wherever thou dost lead,
Nor fear what man may say.

TENTH LESSON.

There's work for every one to do,
And none need fear or fall,
Since God the power and wisdom gives,
To such as on him call.

ELEVENTH LESSON.

Along the dusty path of earth
The Saviour bore his cross;
And following him in lowly love
We welcome pain and loss.

LESSONS FOR 1883.

First Quarter.

Jan. 7. THE ASCENDING LORD.....Acts 1. 1–14.
14. THE DESCENDING SPIRIT.....Acts 2. 1–16.
21. THE BELIEVING PEOPLE.....Acts 2. 37–47.
28. THE HEALING POWER.....Acts 3. 1–11.
Feb. 4. THE PRINCE OF LIFE.....Acts 3. 12–21.
11. NONE OTHER NAME.....Acts 4. 1–14.
18. CHRISTIAN COURAGE.....Acts 4. 18–31.
25. ANANIAS AND SAPPHIRA.....Acts 5. 1–11.
Mar. 4. **Persecution Renewed**.....Acts 5. 17–32.
11. **The Seven Chosen**.....Acts 6. 1–15.
18. **The First Christian Martyr**....Acts 7. 54–80, and 8. 1–4.
25. **First Quarterly Review.**

"*The Twelve Apostles*" is the title of an Assembly Exercise given some time ago by the Sabbath-school of C. W. Jerome, of Carbondale, Illinois. The plan is published in full in the April *Study*.

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